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COPENHAGEN.—PRINTED BY NIELSEN & LYDICHE.

TO **ELLEN** MY WIFE
MY JOY AND MY LIFE
FOR HER GOOD-WILL AND LOOK
I DEDICATE THIS BOOK.

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PREFACE.

If we are ever to find our way through the jungle of Indian Mythology which stretches over so many different places and times, and the prolixity of which is as great as that of Indian nature itself, and if we wish to arrive at a general survey of it, particularly at an exposition of it for the public at large that does not care or trouble to go into details, nor attend to disputed and contradictory matter, — then we must first have mustered and mastered the different stadia through which it has developed itself. Not until we have had correct and reliable reviews of these stages and have seen what all the different periods have in common, not until then will it be possible to compile a general Indian Mythology. For it will not do to mix up the different periods and call such a mixture or jumble Indian mythology.

Concerning the times of the Veda's we have already some good beginnings in

A. Bergaigne, La religion Védique. 1—4. Paris 1878—97.

A. Hillebrandt, Vedische Mythologie. 1—3. Breslau 1891—1902.

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E. Hardy, Die Vedisch-Brahmanische Periode der Religion des alten Indiens. München 1893.

H. Oldenberg, Die Religion des Veda. 1894.

E. Hopkins, Religions of India. London 1896.

A. Macdonell, Vedic Mythology. Strassburg 1897.

But we still lack similar writings for the time of the Brāhmaṇa's and the Upanishad's, for the time of the Epics and the Purāṇa's, and for the time of the Classical Literature.

We have, however, not a few treatises on single subjects from the Veda's and from later times. I here mention some of these which I have noted down. Others may be found in Hardy, Hopkins, Macdonell and Oldenberg.

Baynes, The Biography of Bhaga. In Actes VIII. Congr. Orient. Leiden 1891.

Bloomfield, Soma and the Eagle. In J. Am. Or. Soc. vol. XVI.

Bohnenberger, Varuṇa. Tübingen. 1893.

Bradke, Dyaus Asura. Halle 1885.

E. Brandes, Ushas. Kbh. 1879.

Bühler, Zur Mytholgie des Rig-Veda. In Orient u. Occident. Bd. I.

Bühler, Parjanya. In Transact. Philol. Soc. London 1859.

Ehni, Die Vermälung d. Sóma. In Z. d. d. m. Ges. 33. 1879.

Ehni, Der vedische Mythus d. Yama. Strassburg 1890.

Ehni, Die urspr. Gottheit. Leipzig 1896.

L. Feer, Vritra et Namutchi dans le MBh. In Revue de l'hist. des religions. Tome 14.

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L. Feer, La légende de Rahu. Paris 1865.

A. Hillebrandt, Aditi. Breslau 1876.

A. Hillebrandt, Varuṇa und Mitra. Breslau 1877.

A. Holtzmann, Die Apsaras. In Z. d. d. m. Ges. 33. 1879.

A. Holtzmann, Agni. Strassburg 1878.

A. Holtzmann, Brahman. In Z. d. d. m. Ges. 38. 1884.

E. Hopkins, Yama. In Proc. Am. Or. Soc. 1891.

Ch. Lanman, The Namuci-Myths. In the J. R. A. Soc. of Bengal. 58. 1889.

Macdonell, Mythological Studies. In J. R. A. Soc. 1893.

J. Muir, Yama. In J. R. A. Soc. Vol. I. Lond. 1865.

Myriantheus, Die Açvins. München 1876.

Nève, Le mythe des Ribhavas. Paris 1847.

Obry, Jéhova et Agni. Amiens 1869—70.

H. Oldenberg, Savitar. In Z. d. d. m. G. 51. 1897.

Perry, Indra in the Rigveda. In the J. Am. Or. Soc. vol. XI. 1885.

Renel, Açvins et Dioscures. Paris 1896.

Rivett-Carnace, The Snake Symbol in connection with the worship of Siva in India. In the J. R. A. Soc. of Bengal. 48. 1879.

Roth, Die höchsten Götter. In Z. d. d. m. Ges. 6. 1852.

Roth, Ueber den Soma. In Z. d. d. m. Ges. 35. 1881.

Roth, Die Sage von Dschemschid. In Z. d. d. m. Ges. 4. 1850.

Schermann, Philosoph. Hymnen. Strassb. 1887.

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Siecke, Liebesgeschichte des Himmels Strassb. 1892.
Streiter, De Sunahsepo. Berol. 1861.
Wallis, Cosmology of the Rigveda. London 1887.
Windischmann, Über den Somacultus. Abh. d. Münch. Akad. IV. 1846.
Winternitz, Der Sarpabali. Mitth. Anthrop. Ges. Wien 1888.

To supply one of the wants I have written this short Indian Mythology according to the Mbh. I have looked upon the matter with the eye of an historian, and not with that of a philosopher. Consequently I have avoided all reasoning and philosophising. On the whole it has been my endeavour to make the exposition as objective as possible by always appealing to the words of the text itself and, so to say, let it speak for itself.

My view of the Indian M., it will be seen, has principally been ethnographical-historical.

I have translated the text as literally as possible for the benefit of young scholars, only in a few places availing myself of Roy's more free rendering of it.

In order not to be influenced by the opinions and views of others, but to be quite independent, I have, while writing this book, not made use of any of the treatises mentioned above.

To get at the underlying meaning of the myths I have laid much stress upon the names, these, assumedly, indicating their meaning. And it is a matter of course that I, in the quality of an historian, have followed the system or classification of the text.

The reader may perhaps wonder at not finding anything about Gaṇeça and Trimūrti. The reason is

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that these mythological figures must be considered modern conceptions, Gaṇeça, the late Prof. Sørensen told me, only occurring twice in the MBh. and the word Trimūrti not at all.

The three gods Brahmā, Viṣṇu and Çiva, are certainly sometimes mentioned jointly, either at the head of other divinities, or in conjunction with these, but by themselves only in III,15834 (see above p. 111) still without being designated as a trinity. It is not until the time of Kālidāsa that we find the word Trimūrti.

My best thanks are due to Dr. Dines Andersen for his help in carrying this book through the press.

Copenhagen, 13 December 1902.

V. Fausboll.

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ABBREVIATIONS.

B R. = Böhtlingk & Roth, Sanskrit Wörterbuch. 1—7. St. Petersburg. 1852—1875.

Fire Forst. = Fire Forstudier til en Fremstilling af den indiske Mythologi efter Mahābhārata. Kjøbenhavn 1897.

Grassmann = Grassmann's Wörterbuch zum Rig-Veda. Leipzig 1873.

Hariv. = Harivaṁça (Mahābh. vol. 4).

Lassen = Chr. Lassen, Anthologia Sanskrita. Bonnae 1868.

M., MBh., Mahābh. = The Mahābhārata. Calcutta. Vol. I—IV. 1834—39.

Monier Williams = Sanskrit-English Dictionary. London 1872.

Pitri, Pitṛi = Pitṛ.

R., Rām. = Rāmayaṇaṁ. 1—2. Bombay. Çāke 1810.

Rsi, Rishi = Ṛṣi.

Roy = The Mahabharata. Translated into English Prose. Published by Protap Chandra Roy. 1—18 Parva. Calcutta 1884—1894.

Wilson = H. H. Wilson's Sanskrit Dictionary, or his Vishnu Purāṇa.

Xatri = Kṣatṛ, Kshatriya.

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CORRIGENDA.

Page 1 line 18 read: towards the Sura's.
— 2 line 10 read: dharma's.
— 2 line 12 read: husband.
— line 4 from the bottom read: feeling.
— line 2 fr. the b. read: quarrelled.
— 27 line 9 read: Asuras.
— 28 line 17 instead of "then" read: there ɔ: (for tha purpose).
— 36 line 5 fr. the b. read: Rāxāṁsi câitāni.
— 56 line 2 fr. the b. read: Vivasvat.
— 58 line 1—2 read: between a creation and a dissolution.
— 64 line 1 fr. the b. read: yac.
— 101 line 21 read: gold coins.
— 102 line 15 read: were.
— 118 line 2 read: Vedāir.
— 119 line 6 fr. the b. read: Kāiṭabhāu.
— 121 line 6 fr. the b. read: has.
— 128 line 13 insert within the brackets: I,4141 and Indralokagamana by Bopp p. 31 v. 38.
— 128 line 10 fr. the b. read: beautiful.
— 136 line 1 read: called.
— 180 at the top read: Vidyādhara. line 1 read six.
— 183 line 5 read: -Chief.

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The principal ones are the Dāitya's, the Dānava's and the Rāxasa's.

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with the thunderbolt which Viṣṇu had entered. But shortly after Indra became low-spirited, reflecting on his own duplicity and the brāhmaṇa-murder he had committed. He flew and hid himself in the stalk of a lotus in a lake. Then the earth became desolate, for it had no king. The rivers ceased to flow, and the animals perished for want of rain. Gods and Ṛṣi's persuaded Nahuṣa to become king, but he desired Çacī, Indra's wife. The gods sought the advice of Viṣṇu. Indra performed a sacrifice of horses to Viṣṇu. Indra was freed from his fear, came back and was again crowned king of the gods, while Nahuṣa was cast down from heaven.

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Thither go the unselfish, they who are absorbed in contemplation and devotion; even Brahmarṣi's and Maharṣi's do not go there, but only Yati's that have mastered their passions.

Viṣṇu's person: he has lotus eyes, four arms, on his breast he has a mark, called Çrīvatsa, this mark he received when the great sage Bharadvāja threw water on him because he disturbed him while at prayer. On his breast he wears the jewel Kāustubha.

A Lotus sprung from bis navel when he lay in contemplation, and in that Brahmā with the four faces appeared.

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we will make your lord young and graceful. Do thou bring thy husband here, and let him enter into the water. And Cyavana and the Açvin's entered the water together. And the next moment they all came out in the most beautiful forms and young, and all possessed of the same appearance. The Açvin's: now, choose the one that pleases thee most. She deliberated and at last ascertaining the identity of her husband, even chose him. And Cyavana said: since at your hands I, an old man, have obtained youth, I will make you drinkers of the Soma in the presence of the lord of the celestials himself. And thus the Açvin's were made divine, notwithstanding that Indra had denied their right to the Soma-offer, they being by birth Çūdra's.

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He has two four-eyed dogs, offspring of Saramā, devaçunī.

His names indicate two sides of his character:

He is first the God of Death who destroys life in man, he is therefore called Lokāntakṛt, and is accompanied by Mṛtyu, death, and surrounded by hundreds of dreadful diseases.

His messengers, Yamadūta, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama.

Secondly he is the King of the Dead, the just Judge, Dharmarāja, he is not only wise in dharma, but he is himself Dharma, and the

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I. THE ASURA'S.

Asura is the common name for all the antagonists of the Sura's. They consist of several classes, viz.: Dāitya's, Dānava's, Dasyu's, Kālakañja's, Kāleyya's, Khalin's, Nāga's, Nivāta-Kavaca's, Pāuloma's, Piçāca's and Rāxasa's.

Of these the most frequently mentioned are the Dāitya's, the Dānava's and the Rāxasa's. The Piçāca's, often combined with the Rāxasa's, are spoken of (VI,3854) side by side with Māgadha's and Kāliñga's, which seems to prove them to be the original people of the country (the Aborigines). The same is perhaps the case as regards some of the others, f. i. the Nāga's, as there is even now still to be found a people of this name in the mountains of Bengal; compare below.

The Yaxa's with their king Kuvera were originally also Asura's, but seem to have made friendly advances to the Sura's and to have been welcomed by them and received into their midst; see below.

The Asura's were the offspring of 13 of Daxa prajāpati's daughters[1] and Kaçyapa prajāpati (Rām. III p. 470,11: 8 daughters).

[1]) According to Rām. Daxa had 60 daughters, and acc. to M. I,2519: 13, acc. to IX,2013: 27, acc. to XII,7587: 50.

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Tasya pūrvam ajāyanta
daça tisraç ca Bhārata
prajāpater duhitaras,
tāsām jyeṣṭhâbhavat Ditih,
Sarvadharmaviçeṣajñah,
puṇyakīrtir mahāyaçāh
Mārīcah Kāçyapas tāta,
sarvāsām abhavat patih. XII,7537.

o: To him were first born 13 daughters, of these Diti was the eldest. The in all dharmas well versed, famous and most honourable Kaçyapa, Marīci's son, became the husband of them all.

Sarve Dākṣāyaṇīputtrāh
Prājāpatyā mahābalāh XII,8274.

o: All the mighty sons of Daxa's daughter and K. Prajāpati.

Diti was Daxa's eldest daughter (XII,7737), her sons were called Dāitya's, Danu's Dānava's, Kaçyapa's sons by Aditi Āditya's (Deva's or Sura's) which is not only used as the common name for the Sura's, but also as the denomination of a single class of them. The Āditya's were the younger half-brothers of the Asura's.

Bhrātṛnām nâsti sāubhrātram
ye 'py-ekasya pituh sutāh
rājyahetor vivāditāh
Kaçyapasya Surāsurāh XIII,556.

o: Between brothers there is not (always) good brotherly feeling,
they who were begotten of one and the same father quarrelled for sovereignty's sake
(to wit) Kaçyapa's (sons), the Sura's and the Asura's.

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Idan tu çrūyate Pārtha
yuddhe devāsure purā:
Asurā bhrātaro jyeṣṭhā
Devāç câpi yavīyasah. XII,1184; cfr. Rām. VII,11, 16. Vṛhadār. Upanishad, brāhm. 3.

o: But this is told, o Pṛthā's son,
(to have been so) in the battle between the D. and the Asura's of yore:
the Asura's (were) the elder brothers
and the Deva's the younger.

The Asura's have their strongholds and haunts in mountain caves. In the bowels of the earth do they dwell in the region of Pātāla where they have several large cities: Hiranya-pura (V,3567. VII,1997, III,12197), Prāgjyotiṣa (V,1887. 4408). Nirmocana (V,1890). Further we find them in the sea where bound they were delivered into Varuṇa's keeping. But also in Heaven they have three fastnesses, one of iron, one of silver, and one of gold, from where they attack the Triloka, the three worlds (VII,9555 = XIII,7482. VIII,1402. 1421. Cp. below and Fire Forstudier p. 40). Hence, howveer, they were thrust down to earth (I,2482).

All this appears from the following passages:

Sa kadācit samudrānte
kasmiṁçcid girigahvare
Valiṁ Vāirocaniṁ Vajrī
dadarçôpasasarpa ca. XII,8222

o: Once, on the seashore,
in a mountain cave
saw Indra Vali Virocana's son
and drew nigh unto him.

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Bhūmiṁ kecit praviviçuh
parvatān apare tathā
apare jagmur ākāçam
apare 'mbhas samāviçan. XII,6180. I,1186.

ɔ: Some entered the earth,
and others (disappeared) in the mountains,
still others ascended into the air,
others again plunged into the water.

Hiraṇyapuram ity-eva
khyātaṁ puravaraṁ mahat
Dāityānāṁ Dānavānāñ ca
māyāçatavicārināṁ
analpena prayatnena
nirmitaṁ Viçvakarmaṇā
Mayena manasā sṛṣṭaṁ
Pātāla-talam āçritaṁ V,3567. VII,1997.

ɔ: Hiraṇyapura so called
the great remarkable city,
that belongs to the Dāitya's and the Dānava's
who practise hundreds of kinds of magic
(this town) that was built with much labour
by Viçvakarman
and devised by Maya
lies in the Pātāla district.

Tato mahīṁ lavanajalañ ca sāgaraṁ
mahāsurāh praviviçur arditāh suraih I,1186.
III,8797. 12063. 12085.

ɔ: Thereupon the earth and the ocean with the salt water
the great Asura's entered pressed by the Sura's.

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Evam uktas tato Dharmo
niyogāt Parameṣṭhinah
Varuṇāya dadāu sarvān
baddhvā Dāiteya-Dānavān.
Tān baddhvā Dharmapāçāiç ca
svāiç ca pāçāir Jaleçvarah
Varuṇah sāgare yatto
nityaṁ raxati Dānavān V,1303.

ɔ: Thus accosted then Dharma
at the command of the most High
delivered to Varuṇa all
Dāitya's and Dānava's after having bound them.
And having bound them with Dharma's nooses
and with his own bonds
watches for ever Varuṇa, the Lord of the waters,
carefully the Dāitya's and the Dānava's in the
ocean.

Samudram axam asṛjan
Dānavālayam uttamaṁ. VIII,1476. III,13079.

ɔ: They made an axis of the ocean
that excellent abode of the Dāitya's.

They are described as follows: they are very powerfull, in battle they uproot trees and hurl the tops of mountains against their enemies.

Atha Dāityabalād ghorān
niṣpapāta mahābalah
Dānavo Mahíṣo nāma
pragṛhya vipulaṁ girim.
Te taṁ ghanāir ivâdityaṁ
dṛṣṭvā samparivāritaṁ
tam udyatagiriṁ rājan

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vyadravanta divāukasaḥ
Athâbhidrutya Mahiṣo
devāṁç cixepa taṁ girim. III,14596.

ɔ: Thereupon out of the dreadful army of the Dāitya's
the mighty Dānava Mahiṣa by name leapt forth
after having seized a great mountain,
seeing him like the sun surounded by thick clouds
and with an uplifted mountain, o king,
the inhabitants of heaven fled in all directions.
There upon Mahiṣa rushed forward
and hurled that mountain against the Gods.

Athâsya çailaçikharaṁ
Keçī kruddho vyavāsṛjat III,14252, XII,8290.

ɔ: Upon which Keçin
wrathful cast a rock top against him.

Te pragṛhya mahāghorān
parvatān parighān drumān
vyaxobhayanta salilaṁ
utthitaṁ çatayojanaṁ
Abhyadravanta devāṁs te
sahasrāṇi daçâiva hi XIII,7283,, XII,8290.

ɔ: Taking enormous mountains
and (using) trees as clubs
they troubled the water
which instantly rose a hundred yojana's into the air,
whereupon they rushed against the gods
(numbering) ten thousand.

They are skilled in sorcery and magic power, especially do they understand transforming themselves into all sorts of shapes and making them-

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selves invisible, and they frighten people with their awful roaring.

Tato Nivātakavacā
mām ayudhyanta māyayā etc. III,12131.
ɔ: Hereafter the Nivātakavaca's
strove against me with magic arts.

Tathā tāu bhṛçasaṁkruddhāu
rāxasendrāu mahābalāu
niviçeṣam ayudhyetāṁ
māyābhir itaretaraṁ etc. VII,4102. XII,10117.
ɔ: Thus those two very wrathful
Rāxasa-princes, the mighty ones,
fought blindly against each other
with sorcery.

Gacchadhvaṁ sarṣigandharvā
yatrâsāu viçvarūpadhṛk (ɔ: Vṛtra) V,301.
ɔ: Go ye together with ṛṣi's and gandharva's
thence where you (Vṛtra) who assumes all shapes
(dwells).

Vartamāne tathâyuddhe
Nivātakavacāntake
nâpaçyaṁ sahasā sarvān
Dānavān māyayā vṛtān
Adṛçyamānās te Dāityā
yodhayanti sma māyayā,
adṛçyenâstravīryeṇa
tān apy-ahaṁ ayodhayaṁ etc. III,12161.
ɔ: Whilst thus the battle raged whose object
was to destroy the Nivātakavaca's,
on a sudden I could not see

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all the Dānava's who were hidden by magic,
those Dāitya's who had become invisible
warred with sorcery,
with invisible armed power
I also fought them.

Āmānuṣam atho nādaṁ
sa mumoca mahāsurah XII,10149.

Jahi Bhīṣmaṁ raṇe Rāma
garjantaṁ Asuraṁ yathā V,7031.

As Asura's are named the following beside many others (see I,2525 foll.):

Anuhrada	Triçiras	Madhu	Virocana
Ilvala	Daṁça	Maya	Vivindya
Upasunda	Dhundhu	Mahiṣa	Vīra
Uçanas	Namuci	Mura	Vṛtra
Kamalāxa	Naraka	Yātudhāna	Vṛṣaparvan
Kālanemi	Nahuṣa	Vala	Vegavat
Kirmira	Nikumbha	Vali	Çaṁvara
Keçin	Pāka	Vātāpi	Çukra
Kāitava	Puloman	Vixava	Saṁhlāda
Jambha	Prahrāda	Vidyunmāla	Sālva
Tāraka	Mañki	Vipracitti	Sunda
Tārakāxa	Mada	Virūpāxa	Hiraṇyakaçipu
Tālajaṁgha			

Some of these names may be sanskritic, some aboriginal.

Of the Asura's we mark separately the following Classes:

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A. As Dāitya's are mentioned:

Ilvala	Vātāpi
Upasunda	Vipracitti
Tāraka	Vegavat
Triçiras	Çukra
Naraka	Sālva
Prahlāda	Sunda

B. As Dānava's:

Kāitava	Madhu
Naraka	Maya
Prahrāda	Vivindya

But some of the Dānava's and the Dāitya's are to be found, however, as may be seen above, under the commoner name of Asura's.

Rāhu (I.1161) is the Dānava most frequently mentioned. He is also called Svarbhānu (V,3810. XIII,7292), and it is said of him that he strives to devour both sun and moon.

The myth of Rāhu is connected with the story of the Churning of the Ocean, and the strife of the Deva's and the Asura's concerning the Amṛta and the Sovereignty of the world, which I quote here in the form it has in I,1103—1188:

Jvalantam acalaṁ Meruṁ
tejorāçim anuttamaṁ
āxipantaṁ prabhāṁ bhānoh
svaçṛṅgāih kāñcanojjvalāih
Kanakābharaṇaṁ citraṁ
devagandharvasevitaṁ
aprameyam anādhṛṣyam
adharmabahulāir janāih

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Vyālāir ācaritaṁ ghorāir
divyāuṣadhividīpitaṁ
nākam āvṛtya tiṣṭhantam
ucchrayeṇa mahāgiriṁ
Agamyaṁ manasâpy-anyāir
nadīvṛxasamanvitaṁ
nānāpatagasaṅghāiç ca
ṇāditaṁ sumanoharāih —
Tasya çṛṅgam upāruhya
bahuratnācitaṁ çubhaṁ
anantakalpam udviddhaṁ
Surāh sarve mahāujasah
Te mantrayitum ārabdhās
tatrâsīnā divāukasah
Amṛtāya samāgamya
taponiyamasaṁyutāh,
Tatra Nārāyaṇo devo.
Brahmāṇam idam abravīt:
cintayatsu Sureṣv-evaṁ
mantrayatsu ca sarvaçah
Devāir Asurasaṅghāiç ca
mathyatām kalaçodadhih,
bhaviṣyaty-Amṛtaṁ tatra
mathyamāne mahodadhāu,
Sarvāuṣadhīh samāvāpya
sarvaratnāni câiva ha
mathnadhvaṁ udadhiṁ Devā
vetsyadhvam Amṛtaṁ tatah.
Tato 'bhraçikharākārāir
giriçṛṅgāir alaṅkṛtaṁ
Mandaraṁ parvatavaraṁ
latājālasamākulaṁ

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nānāvihagasaṅghuṣṭam
nānādaṁṣṭrisamākulaṁ
kinnarāir Apsarobhiç ca
Devāir api ca sevitaṁ
Ekādaçasahasrāṇi
yojanānāṁ samucchritaṁ
adho bhūmeh sahasreṣu
tāvatsv-eva pratiṣṭhitaṁ,
Tam uddhartum açaktā vāi
sarve Devagaṇās tadā
Viṣṇum āsīṇam abhyetya
Brahmāṇaṁ cêdam abruvan.
Bhavantāv atra kurvātāṁ
vuddhiṁ nāiçreyasīṁ parāṁ
Mandaroddharaṇe yatnah
kriyatāñ ca hitāya nah,
Tathêti câbravīd Viṣṇur
Brahmaṇā saha Bhārgava
acodayad ameyātmā
phaṇīndraṁ padmalocanah.
Tato 'nantah samutthāya
Brahmaṇā paricoditah
Nārāyaṇena câpy-uktas
tasmin karmaṇi vīryavān
Atha parvatarājānaṁ
tam Ananto mahābalah
ujjahāra balād brahman
savanaṁ savanāukasaṁ.
Tatas tena Surāh sārdhaṁ
samudram upatasthire,
tam ūcur Amṛtasyârthe
nirmathiṣyāmahe jalaṁ.

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Apām patir athôvāca:
mamâpy-aṁço bhavet tatah
soḍhâsmi vipulaṁ mardaṁ
Mandarabhramaṇād iti.
Ūcuç ca Kūrmarājānaṁ
akūpāre Surāsurāh:
adhiṣṭhānaṁ girer asya
bhavān bhavitum arhati.
Kūrmeṇa tu tathêty-uktvā
pṛṣṭham asya samarpitaṁ,
taṁ çāilaṁ tasya pṛṣṭhastham
yantreṇ-Êndro nyapīḍayat.
Manthānaṁ Mandaraṁ kṛtvā
tathā netrañ ca Vāsukiṁ
Devā mathitum ārabdhāh
samudraṁ nidhim ambhasāṁ,
Amṛtārthe purā brahmaṁs
tathâiv-Âsura-Dānavāh
ekamantam upaçliṣtā
nāgarājo mahāsurāh,
Vibudhāh sahitāh sarve
yatah puccham tatah sthitāh
Ananto bhagavān devo
yato Nārāyaṇas tataḥ
çira utxipya nāgasya
punah punar avāxipat.
Vāsuker atha nāgasya
sahasā xipyatah Surāih
sadhūmāh sārciṣo vātā
niṣpetur asakṛn mukhāt,
Te dhūmasaṅghāh sambhūta
meghasaṅghāh savidyutah

abhyavarṣan Suragaṇān
çramasantāpakarṣitān,
Tasmāc ca girikūṭāgrāt
pracyutāh puṣpavṛṣṭayah
Surāsuragaṇān sarvān
samantāt samavākiran,
Babhūvâtra mahānādo
mahāmegharavopamah
udadher mathyamānasya
Mandareṇa Surāsurāih,
Tatra nānājalacarā
viniṣpiṣṭā mahādriṇā
vilayaṁ samupājagmuh
çataço lavaṇāmbhasi,
Vāruṇāni ca bhūtāni
vivïdhāni mahīdharah
Pātālatalavāsīni
vilayaṁ samupānayat,
Tasmiñ ca bhrāmyamāṇe 'drāu
saṅghṛṣyantah parasparaṁ
nyapatan patagopetāh
parvatāgrān mahādrumāh,
Tesāṁ saṅgharṣajaç câgnir
arcirbhih prajvalen muhuh
vidyudbhir iva nīlābhram
āvṛṇon Mandaraṁ girim,
Dadāha kuñjarāṁs tatra
siṁhāṁç câiva vinirgatān
vigatāsūni sarvāṇi
sattvāni vividhāni ca,
Tam Agnim Amaraçreṣṭhah
pradahantam itas tatah

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vāriṇā meghajen-Êndrah
çamayām āsa sarvaçah,
Tato nānāvidhās tatra
susruvuh sāgarāmbhasi
mahādrumāṇāṁ niryāsā-
bahavaç câuṣadhīrasāh,
Teṣāṁ Amṛtavīryāṇāṁ
rasānāṁ payasâiva ca
amaratvaṁ Surā jagmuh
kāñcanasya ca nisravāt,
Tatas tasya samudrasya
tajjātam udakaṁ payah
rasottamāir vimiçrañ ca
tatah xīrād abhūd ghṛtaṁ.
Tato Brahmāṇam āsīnaṁ
devā varadam abruvan:
çrāntāh sma subhṛçam Brahman
nôdbhavaty-Amṛtañ ca tat
Vinā Nārāyaṇaṁ devaṁ
sarve 'nye Deva-Dānavāh
cirārabdham idañ câpi
sāgarasyâpi manthanaṁ.
Tato Nārāyaṇaṁ devaṁ
Brahmā vacanam abravīt:
vidhatsvâiṣāṁ balaṁ Viṣṇo
bhavān atra parāyaṇaṁ.
Balaṁ dadāmi sarveṣāṁ
karmâitad ye samāsthitāh
xobhyatāṁ kalaçah sarvāir
Mandarah parivartyatāṁ.
Nārāyaṇavacah çrutvā
balinas te mahodadheh

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tat payah sahitā bhūyaç
cakrire bhṛçam ākulaṁ.
Tatah çatasahasrāṁçur
mathyamānāt tu sāgarāt
prasannātmā samutpannah
Somah çītāṁçur ujjvalah
Çrīr anantaram utpannā
ghṛtāt pāṇḍaravāsinī
Surā devī samutpannā
Turagah pāṇḍaras tathā
Kāustubhas tu manir divya
utpanno ghṛtasambhavah
marīcivikacah çrīmān
Nārāyaṇa urogatah,
Çrīh Surā câiva Somaç ca
Turagaç ca manojavah
yato devās tato yagmur
ādityapatham āçritāh,
Dhanvantaris tato devo
vapuṣmān udatiṣṭhata
çvetaṁ kamaṇḍaluṁ bibhrad
Amṛtaṁ yatra tiṣṭhati.
Etad atyadbhutaṁ dṛṣṭvā
Dānavānāṁ samutthitah
Amṛtārthe mahān nādo
mamêdam iti jalpatāṁ,
Çvetāir dantāiç caturbhis tu
mahākāyas tatah paraṁ
Āirāvaṇo mahānāgo
'bhavad Vajrabhṛtā dhṛtah,
Atinirmathanād eva
Kālakūṭas tathâparah

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jagad āvṛtya sahasā
sadhūmo 'gnir iva jvalan,
Trāilokyaṁ mohitaṁ yasya
gandham āghrāya tadviṣaṁ
prāgrasal lokaraxārthaṁ
Brahmaṇo vacanāc Chivaḥ
Dadhāra bhagavān kaṇṭhe
mantramūrtir maheçvarah,
tadā prabhṛti devas tu
Nīlakaṇṭha iti çrutih.
Etat tad adbhutaṁ dṛṣṭvā
nirāçā Dānavāh sthitāh
Amṛtārthe ca Laxmyarthe
mahāntaṁ vāiram āsthitāh.
Tato Nārāyaṇo Māyāṁ
mohinīṁ samupaçritah
strīrūpam adbhutaṁ kṛtvā
Dānavān abhisaṁçritah.
Tatas tad Amṛtaṁ tasyāi
dadus te mūḍhacetasah
striyāi Dānava-Dāiteyāh
sarve tadgatamānasāh.
Athâvaraṇamukhyāni
nānāpraharaṇāni ca
pragṛhyâbhyadravan Devān
sahitā Dāitya-Dānavāh.
Tatas tad Amṛtaṁ devo
Viṣṇur ādāya vīryavān
jahāra Dānavendrebhyo
Nareṇa sahitah prabhuh.
Tato Devagaṇāh sarve
papus tad Amṛtaṁ tadā

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Viṣṇoh sakāçāt saṁprāpya
sambhrame tumule sati.
Tatah pivatsu tat kālaṁ
Deveṣv-Amṛtam īpsitaṁ
Rāhur vibudharūpeṇa
Dānavah prāpivat tadā,
Tasya kaṇṭhaṁ anuprāpte
Dānavasyâmṛte tadā
ākhyātaṁ candrasūryābhyāṁ
Surāṇāṁ hitakāmyayā.
Tato bhagavatā tasya
çiraḥ chinnam alaṁkṛtaṁ
cakrāyudhena cakreṇa
pivato 'mṛtam ojasā,
Tac chāilaçṛṅgapratimaṁ
Dānavasya çiro mahat
cakracchinnaṁ kham utpatya
nanādâtibhayaṅkaraṁ,
Tat kabandhaṁ papātâsya
visphurad dharaṇīṭale
saparvatavanadvīpāṁ
Dāityasyâkampayan mahīṁ.
Tato vāiravinirbandhaḥ
kṛto Rāhumukhena vāi
çāçvataç candrasūryābhyāṁ
grasaty-adyâpi câiva tāu.
Vihāya bhagavāṁç câpi
strīrūpam atulaṁ Harih
nānāpraharaṇāir bhīmāir
Dānavān samakampayat.
Tatah pravṛttah saṁgrāmah
samīpe lavaṇāmbhasah

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Surāṇām Asurāṇāñ ca
sarvaghorataro mahān,
Prāsāç ca vipulās tixṇā
nyapatanta sahasraçah
ṭomarāç ca sutixṇāgrāh
çastrāṇi ṿividhāni ca,
Tato 'surāç cakrabhinnā
vaṁanto rudhiraṁ bahu
asiçaktigadārugṇā
nipeṭur dharaṇītale,
Chinnāni paṭṭiçāiç câiva
çirāṁsi yudhi dāruṇāih
taptakāñcanacitrāṇi
nipetur aniçaṁ tadā,
Rudhirenânuliptāṅgā
nihatāc ca mahāsurāh
adrīṇām iva kūṭāni
dhāturaktāni çerate,
Hāhākārah samabhavat
tatra tatra ṣahasraçah
anyonyaṁ chindatāṁ çastrāir
āditye lohitāyati,
Parighair āyasāis tīxṇāih
sannikarṣe ca muṣṭibhih
nighnatāṁ samare 'nyonyaṁ
çabdo divam ivâspṛçat,
Chindhi bhindhi pradhāva tvaṁ
pātayâbhisarêti ca
vyacrūyanta mahāghorāh
çabdās tatra samantatah,
Evaṁ sutumule yuddhe
vartamāne mahābhaye

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Nara-Nārāyaṇāu ḍevāu
samājagmatur āhavaṁ.
Tatrā divyaṁ dhanur dṛṣṭvā
Narasya bhagavān api
cintayām āsa tac cakraṁ
Viṣṇur Dānavasūdanaṁ
Tato 'mbarāc cintitamātram āgataṁ
mahāprabhaṁ cakram amitratāpanaṁ
vibhāvasos tulyam akuṇṭhamaṇḍalaṁ
Sudarçanaṁ saṁyati bhīmadarçanaṁ
Tadāgataṁ jvalitahutāçanaprabhaṁ
bhayaṅkaraṁ karikaravāhur acyutah
mumoca vāi pravalavad ugravegavān
mahāprabhaṁ paranagarāvadāraṇaṁ,
Dahat kvacij jvalana ivâvalelihat prasahya
tān Asuraganān nyakṛntata
praveritaṁ viyati muhuh xitāu
tathā papāu raṇe rudhiram atho Piçācavat.
Tathâsurā giribhir adīnacetaso
muhur muhuh Suraganamardayaṁs tadā
mahābalā vigalitameghavareasah
sahasraço gaganam abhiprapadya ha
Athâmbarād bhayajanānāh prapedire
sapādapā bahuvidhamegharūpiṇah
mahādrayah parigalitāgrasānavah
parasparaṁ drutam abhihatya sasvanāh
Tato mahī pravicalitā sakānanā
mahādripātābhihatā samantatah
parasparaṁ bhṛçam abhigarjatāṁ
muhūraṇājire-bhṛçam abhisampravartite.
Naras tato varakanakāgrabhūṣaṇāir
maheṣubhir gaganapathaṁ samāvṛṇot

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vidārayan giriçikharāṇi patribhir
mahābhaye 'suraganavigrahe tadā.
Tato mahīṁ lavaṇajalañ ca sāgaraṁ
mahāsurāh praviviçur arditāh surāih
viyadgataṁ jvalitahutāçanaprabhaṁ
Sudarçanaṁ parikupitaṁ niçamya te.
Tatah Surāir vijayam avāpya Mandarah
svam eva deçaṁ gamitah supūjitah
vināḍya khaṁ divam api câiva sarvaças
tato 'gatāh saliladharā yathāgataṁ.
Tato 'mṛtaṁ sunihitam eva cakrire
Surāh parāṁ mudam abhigamya puṣkalāṁ
dadāu ca taṁ nidhim Āmṛtasya raxituṁ
kirīṭine Balabhid athâmarāih saha.

Amṛtamanthanaṁ samāptaṁ.

ɔ: Sauti said, „There is a mountain named Meru of blazing appearance, and looking like a huge heap of effulgence. The rays of the sun falling on its peaks of golden lustre are dispersed by them. Abounding with gold and of variegated tints, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable, and unapproachable by men of manifold sins. Dreadful beasts of prey inhabit its breast, and it is illuminated with divine herbs of healing virtue. It standeth kissing the heavens by its height and is the first of mountains. Ordinary people cannot so much as think of ascending it. It is graced with trees and streams and resoundeth with the charming melody of winged choirs. Standing high for infinite ages, upon it once all the mighty celestials sat them down and held a conclave. They came in quest of amrita, they who had practiced penances and observed the rules according to the ordinance. Seeing

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the celestial assembly in anxious consultation, Narayana said to Brahma, 'Do thou churn the Ocean with the Suras (gods) and the Asuras. By doing so, amrita shall be obtained together with all drugs and all gems. O ye gods, churn ye the Ocean, and ye shall discover amrita.'"

Sauti said, „There is a mountain of name Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There no end of birds pour forth their melody, and there beasts of prey roam about. The gods, the Apsaras, and the Kinnaras visit the place. Upwards it riseth eleven thousand yojanas, and descendeth downwards as much. The gods failed to tear it up and they came to Vishnu and Brahma who were sitting, and said, 'devise ye some efficient scheme. Consider, ye gods, how Mandara may be upraised for our good."

Sauti continued, „And Vishnu, with Brahma, assented to it, O son of Bhrigu! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of Snakes. And the mighty Ananta, directed thereto both by Brahma and Narayana, O Brahmana, upraised that mountain with the woods thereon and with the dwellers of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean saying. 'O Ocean, we have come to churn thy waters for obtaining nectar'. And the Ocean replied, 'be it so, as I am to have a share of the nectar. I am able to bear the agitation of my waters by the mountain.' And the gods went to the king of the tortoises and said to him, 'O Tortoise-

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king, thou shalt have to hold the mountain on thy back.' The tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

„And the gods and the Asuras made Mandara their churning staff and Vasuki the cord, and set about churning the main for amrita. The Asuras held Vasuki by the hood and the gods by the tail. And Ananta who was for Narayana, at intervals raised the Snake's hood and suddenly lowered it. And in consequence of the friction he received at the hands of the gods and the Asuras, black vapours with flames issued out of his mouth which becoming clouds charged with lightning poured down showers to refresh the tired gods. And blossoms beginning to rain on all sides of the gods from the trees on the whirling Mandara, also refreshed them.

„And, O Brahmana, out of the deep then came a tremendous roar, like unto the roar of the clouds at the universal dissolution. Various aquatic animals where crushed by the great mountain, and gave up their being in the salt-waters. And many dwellers of the lower regions and inhabitants of the world of Varuna were killed. From the revolving Mandara, large trees were torn up by the roots, and flying into the air like birds, they fell into the water. And the mutual friction of the trees produced a fire which surrounded the mountain. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. And carcasses of no end of ani-

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mals floated down the waters. Then Indra extinguished that fire by descending showers.

„O Brahmana, after the churning had gone on for sometime, the gums of various trees and herbs mixed with the waters of the Ocean. And the celestiāls attained immortality by drinking of the waters mixed with those gums vested with the properties of amrita, and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced clarified butter by virtue of the gums and juices. But nectar did not rise even then. And the gods appeared before boon-granting Brahmā seated on his seat and said, 'Sir, we are spent, we have not strength left to churn further. Nectar hath not yet arisen. So that now we have no resource save Narayana.'

„Hearing them, Brahmā said to Narayana, 'Lord, vouchsafe to grant the gods strength to churn afresh the deep.'

„And Narayana agreeing to grant their various prayers, said, 'O wise ones, I grant ye sufficient strength. Go, insert the mountain and churn the waters.'

„Re-equipped with strength, the gods began the churning again. After a while, the mild Moon of a thousand rays emerged from the ocean. Thereafter, Lakshmi dressed in white, and wine, the white steed, and then the celestial gem Kaustuva which graces the breast of Narayana. Lakshmi, wine, and the steed fleet as the mind, all came before the gods of high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And

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seeing him, the Asuras set up a loud cry, saying. 'Ye have taken all, he must be ours.'

„And at length rose the great elephant, Airavata, of huge body and with two pairs of white tusks. And him took the holder of the thunder-bolt. But the churning still went on, so that poison at last appeared, and began to overspread the earth, blazing like a flame mixed with fumes. And at the scent of the fearful Kalakuta, the three worlds were stupefied. And then Mahadeva of the Mantra form, solicited by Brahma, to save the creation swallowed the poison and held it in his throat. And it is said that the god from that time is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and nectar. Thereupon Narayana called his bewitching Maya to his aid, and assuming a ravishing female form, coquetted with the Asuras. And the Daityas, ravished with her charms, lost their reason and unanimously placed the nectar in the hands of that fair woman."

Sauti said: „Then the Daityas and the Danavas with first class armours and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the nectar in his hands from those mighty Danavas.

„And then all the tribes of the gods during that time of great fright drank the nectar receiving it from Vishnu. And while the gods were drinking that nectar after which they had so much hankered, a Danava named Rahu was drinking it in the guise of

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a god. And when the nectar had only reached Rahu's throat, the Sun and the Moon (discovered him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the nectar without permission. And the huge head of the Danava cut off by the discus and resembling a mountain-peak then rose to the sky and began to utter dreadful cries. And the Danava's headless trunk falling upon the ground and rolling thereon made the Earth tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rahu's head and the Sun and the Moon. And to this day it swalloweth the Sun and the Moon, (causing the eclipses),

„And Narayana quitting his ravishing female form, and hurling many terrible weapons at them, made the Danavas tremble. And thus on the shores of the sea of salt-water, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, saktis, and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the sun rose in his splendour, thousands of warriors striking one another with their weapons,

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the sounds 'Alas!' and 'O!' were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another by blows of the fist. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds, 'cut off,' 'pierce,' 'after,' 'hurl down,' 'advance.'

„And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the heavenly bow in the hand of Nara, called to his mind his own weapon—the Danava-destroying discus. And lo! the discus, Sudarshana, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled and hurled with great force the weapon, effulgent as flaming fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus blazing like the fire that burneth all things at the end of time, hurled with force from the hands of Narayana, falling constantly everywhere destroyed the Daityas and the Danavas by the thousands. Sometimes it flamed like fire and consumed them all, sometimes it struck them down as it coursed through the sky; and sometimes, falling on earth, like a goblin it drank their life blood.

„And on their side, the Danavas, white as the clouds from which the rain hath been extracted, possesing great strength and bold hearts, ascended the sky and hurling down thousands of mountains con-

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tinually harassed the gods. And those dreadful mountains, likes masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission on the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara coming to that dreadful conflict of the Asuras and the Ganas (the followers of Rudra), reducing to dust those rocks by means of his goldheaded arrows covered the heavens with the dust. And discomfitted by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the Earth, while others plunged into the sea of salt waters.

„And having gained the victory, the gods offering due respect to Mandara placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes, And the gods returning to the heavens rejoiced greatly, and the vessel of nectar Indra and the other gods made over to Nara for careful keep." (Roy's Transl.)

From this we see that the Sun and the Moon, from kindness, revealed to the gods that Rāhu was drinking the Amṛta, and that Viṣṇu cut off Rāhu's head which flew up to heaven, whilst his body fell on the earth causing it to tremble.

According to XIII,7292 foll. the penitential brāhmaṇa Atri saves the gods from Rāhu and the Dānava's.

The Rāhu myth is often referred to in the Mahābhārata, thus in V,3810:.

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Atra madhye samudrasya
kabandhah pratidṛçyate
Svarbhāṇoh sūryakalpasya
Soma-Sūryāu jighāṁsatah.

ɔ: Here in the midst of the ocean the body of Svarbhānu is to be seen in the shape of the sun desiring to destroy the moon and the sun.

See further VI,4619. VII,1668, 3767.

C. Dasyu seems to have been used about an aboriginal people, but has afterwards been degraded to the common name for a robber. Thus we read in V,838:

Tato rājñāṁ samabhavad yuddham etat
tatra jātaṁ varmaçastraṁ dhanuç ca
Indreṇâitad Dasyu-badhāya karma
utpāditaṁ varmaçastraṁ dhanuç ca.

ɔ: Then the war arose between the kings,
then armour, arms and bow were invented,
by Indra for the destruction of the Dasyu's the work was done: armour, arms and bow.

But in I,4308. 3503. XII,2952 it is used only as the name of a robber.

D. The Nāga's or Serpents are also called Sarpa's, so we read in I,797:.

Sa tatra Nāgāṁs tān astuvad ebhih çlokāih:
Ye Āirāvatarājānah.
Sarpāh samitiçobhanāh — cfr. II,360–66 and in many other places.

ɔ: He there praised the Nāgas in these çloka's:
The Sarpas who have Āirāvata for their king (and) shine in battle —

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Still it must be remarked that in VI,246 is written: Sarpā Nāgāç ca, which seems to imply that they have been understood to be two different species. They are designated beside by several other synonymous expressions as pannaga (I,2144, 2126. III,12400), uraga (I,2135), bhujaṅga (III,12386. XII,13835), ajagara (III,12390).

They dwell in the bowels of the earth (I,796. 5018. V,3530) in Nāgaloka, which is endless, aparyanta, crowded with hundreds of different kinds of palaces, houses, towers and pinnacles, anekavidhaprāsādaharmyavalabhīneryûha, and strewn with wonderful large and small pleasure-grounds, uccāvacakrīḍāçcaryasthānāvakīrṇa. The Serpent-world is likewise called Pātāla (VIII,4633, cfr. V,3548) and Niraya (III,12419). Their principal town is called Bhogavatī (V,3617), where Vāsuki reigns. They also live in caves, in inaccessible mountainous regions (III,12386) and are even said to be found in the valleys, in Kuruxetra, on the banks of the river Īxumatī (I,803), in the Nāimiṣa forest on the shores of Gomatī (XII,13800), in numbers on the northern banks of the Gaṅgā (I,799), and in the Niṣadha (-mountain districts) (VI,246). The most important of them is Çeṣa who lies underneath the earth and supports it (cf. Viṣṇu).

Adhastād dharaṇiṁ yo 'sāu
sadā dhārayate nṛpa
Çeṣaç ca pannagaçreṣṭhah VII,3456. V,3618.

The Nāga's are thus described: They are possessed of great strength, mahāvīrya, have a big body, mahākāya, they are frightful, ghora, very quick, tarasvin, very violent, mahāvega, and they descend from Surabhī (XII,13866. I,2162). They are provided with

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tusks full of poison, damṡtra, viṣolvana (I,5018), kālānalaviṣa (I,2163). They are handsome, take many shapes, and wear showy earrings, surūpa, bahurūpa, kalmāṣakuṇḍala (I,797, XII,13825). They consist of several races. Of Vāsuki's race some are blue, some red, and some white, dreaḍful, large-limbed, and possessed of strong poison (I,2145 foll.). Some have 3, others 7, and others again 10 heads etc. (I,2162. V,3622).

Beside the many names of single Ṇāga's that are repeated in I,2142 foll. II,360. V,3625, the following are to be found separately named in the different books:

Aryaka	Taxaka	Vāsuki
Arvuda	Dhanañjaya	Çakravāpin
Açvasena	Dhṛtarāṣṭra	Çeṣa
Kārkoṭaka	Nahuṣa	Sumukha
Kālapṛṣṭha	Padmanābha	Srutasena
Cikura	Mani	Svastika
Jaya	Mahājaya	

E. Amongst the Asura's, the Rāxasa's are described as being perfect ogres. They are cannibals, cruel trolls who scent human flesh. They are large and strong, broad-shouldered, hideous in appearance, with flaming red eyes, red beard and hair, a mouth stretching from ear to ear. They have sharp prominent teeth, and a long tongue. Their ears are pointed as spears. They are night-wanderers, the children of darkness, unconquerable at midnight and in the gloaming and shun the light. They practise sorcery, māyā, and transform themselves into many different shapes. They haunt chiefly the woods, live in mountain fastnesses and

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in desolate regions. They laugh and roar frightfully. They make obstacles to prevent offerings and penances, and haunt holy places (tīrtha). To show this I cite the following passages:

Tatah sa tṛṇam ādāya
prahṛṣṭaḥ punar abravīt:
anenâhaṁ haniṣyāmi
Rāxasaṁ puruṣādakaṁ. I,6202.
ɔ: Thereupon he having taken a blade of grass
auswered joyfully:
with this will I slay
the cannibal Rāxasa.

Te catuṣpathanixipte
Jarā nāmâtha Rāxasī
jagrāha manujavyāghra
māṁsaçoṇitabhojanā. II,715.
ɔ: Those who were cast on the cross-roads
seized then a Rāxasa-woman
by name Jarā
who lived on flesh and blood.

Samīpe nagarasyâsya
Vako vasati Rāxsasah
īço janapadasyâsya
purasya ca mahābalah
puṣṭo mānuṣamāṁsena
durbuddhih puruṣādakah. I,6207.
ɔ: Near that town
lives the Rāxasa Vaka
reigning over that country
and over that city, he the powerful

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who lives on human flesh,
the foolish cannibal.

Tatra tesu çayānesu
Hidimbo nāma Rāxasah
avidūre vanāt tasmāc
chālavrxam samāçritah
krūro mānusamāmsādo
mahāvīryaparākramah
pravrdjaladharaçyāmah
piñgāxe dārunākrtih
damstrākarālavadanah
piçitepsuh xudhārditah
lambasphik lambajatharo
raktaçmaçruçiroruhah
mahāvrxagalaskandhah
çankukarno vibhīsanah
virūparūpah – –
hrstо mānusamāmsasya
mahākāyo mahābalah
āghrāya mānusam gandham
bhaginīm idam abravīt etc. I 5922, 6273, 3607.
VII, 1975, 8004, 8150. 6862. III, 385. 16137. XII. 80. II, 86.

ɔ: While they lay there
a Rāxasa by name Hidimba,
who had taken refuge under a Çāla-tree
not far from that wood.
a dreadful cannibal
of great strength and courage
dark as a thunder cloud
with red eyes, of a frightful appearance,
having a mouth with prominent teeth,
hungering after human flesh,

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with red beard and hair,
Neck and shoulders as thick as the trunk of a tree
with spear-shaped ears, terrifying,
deformed – –
Rejoicing over human flesh,
large-limbed, powerful,
after having scented men
he said this to his sister etc.

Purā saṁrajyate prācī
purā sandhyā pravartate
rāudre muhūrte raxāṁsi
prabalāni bhavanty-uta,
tvarasva Bhīma mā krīḍa
jahi Raxo vibhīṣaṇam
purā vikurute māyāṁ
bhujayoh sāram arpaya I,6028.

ɔ: The east is reddening, the morning twilight is about to set in. Rakshasa's become stronger by break of day. Therefore hasten, O Bhīma! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasa's always put forth their powers of deception. Use all the strength of thy arms. (Roy.)

Rātrāu niçīthe svābhīle
gate 'rdhasamāye nṛpa
pracāre puruṣādānāṁ
Raxasāṁ ghorakarmaṇāṁ
tad vanaṁ tāpasā nityaṁ
gopāç ca vanacāriṇah
dūrāt pariharanti sma
puruṣādabhayāt kila etc. III,388. VII,7928.

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ɔ: O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rāxasas of terrible deeds begin to wander, the ascetics and the cow-herds and other rangers of the forest used to shun the woods of Kāmyaka and fly to a distance for fear of cannibals. (Roy.)

Athâpçyat sa udaye
bhāskaraṁ bhākaradyutiḥ
somañ câiva mahābhāgaṁ
viçamānaṁ divākaraṁ,
amāvāsyāṁ pravṛttāyāṁ
muhūrte rāudra eva tu
devāsurañ ca saṁgrāmaṁ
so 'paçyad udaye girāu,
lohitāiç ca ghaṅāir yuktāṁ
pūrvāṁ sandhyāṁ Çatakratuḥ
apaçyal lohitodañ ca
bhagavān Varuṇālayaṁ III,14267.

ɔ: And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill, and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at that Rāudra moment, observed the gods and Asuras fighting on the Sunrise-hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuṇa had become blooded. (Roy.)

Rātrāu hi Rāxasā bhūyo
bhavanty-amitavikramāḥ
balavantaḥ sudurdharṣāḥ
çūrā vikrāntayodhinaḥ VII,7862, 7928.

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ɔ: For at night the Rāxasa's become
immensely strong
mighty unconquerable
heroes, brave warriors.

Taṁ dṛṣṭvā mātur udarāc
cyutam ādityavarcasaṁ
tad Raxo bhasmasād bhūtaṁ
papāta parimucya tāṁ I,899.

ɔ: And the Rāxasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman and fell down and was instantly converted into ashes. (Roy.)

Jarā nāmâsmi bhadraṁ te
Rāxasī kāmarūpinī II,729. III,367.

ɔ: I am Jarā by name, Hail!
a Rāxasa-women who can assume all shapes.

Giridurgeṣu ca sadā
deçeṣu viṣameṣu ca
vasanti Rāxasā rāudrās III,1909.

ɔ: In mountain fastnesses
and in rough regions
live the cruel Rāxasa's.

Katham utsṛjya Vāidehīṁ
vane Rāxasasevite
iti taṁ bhrātaraṁ dṛṣṭvā
prāpto 'sîti vyagarhayat III,16058.

ɔ: How couldst thou forsake Vāidehī
in a forest infested by Rāxasa's
and come here, thus did he blame his brother,
when he saw him.

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Ghoraṁ rūpam atho kṛtvā
Bhīmasenam abhāṣata — —
Evam uktvā tato Bhīmam
antardhānaṁ gatas tadā —
Bhīmas tu samare rājan
adṛçyẹ rāxase tadā
ākāçaṁ pūrayām āsa
çarāih sannatapūrvabhih
Sa badhyamāno Bhīmena
nimeṣād ratham āsthitah
jagāma dharaṇiñ câiva
xudrah khaṁ sahasâgamat
uccāvacāni rūpāṇi
cakāra subahūni ca
aṇur vṛhat punah sthūlo
nādaṁ muñcann ivâmbudah etc. VII,4075.

Vapāṁ vilumpanti hasanti Rāxasāh
prakarṣamānāh kuṇapāny-anekaçah VII,1976. III,393.

Svadhām pūjāñ ca Raxobhir
Janasthāne praṇāçitāṁ
prādān nihatya Raxāṁsi
pitṛdevebhya īçvarah VII,2241.
Raxogaṇavikīrṇāni
tīrthāny-etāni Bhārata III,8260.
ɔ: Those holy places, o Bhārata,
are haunted by flocks of Rāxasa's.

Rāxāṁsi câitāni caranti putra
rūpeṇa tenâdbhutadarçanena
atulyavīryāny-abhirūpavanti
vighnaṁ sadā tapasaç cintayanti
Surūparūpāṇi ca tāni tāta

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pralobhayante vividhāir upāyāih
sukhāc ca lokāc ca nipātayanti
tāny-ugrarūpāṇi munīn vaneṣu etc. III,10070.

ɔ: Those are, o son! Rākshas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great. And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms, and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds). (Roy.)

As a kind of Rāxasa's are named (II,86) Kinnara's.

Scattered about in different places of the Mahābhārata we find the following names of Rāxasa's:

Alamvuṣa	Jarā	Vaka
Alāyudha	Dūṣana	Vāli
Kirmira	Maya	Vibhīṣana
Kumbhakarṇa	Mahiṣa	Çamvara
Khara	Mahendra	Çūrpanakha
Ghaṭotkaca	Mārīca	Hidimba
Jaṭāsura	Rāvaṇa	

Of these names some are perhaps aboriginal words, others perhaps are sanskritic, or sanskriticised.

F. Piçāca's are often mentioned in combination with the Rāxasa's (VII,1975, 2104. XII,10222) and are even sometimes identified with these. They are like the Rāxasa's hideous, repellent and bloodthirsty.

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I quote the following proofs:

Pivanti câçnanti ca yatra durdṛçāh
Piçācasaṅghāç ca nadanti bhāiravāh VII,1979.
I,8198, 1181.

ɔ: Where disgusting Piçāca's drink and eat (out of the river of blood and corpses) and roar frightfully.

Aṣṭacakrasamāyuktam
āsthāya pravaraṁ rathaṁ
turaṅgavadanāir yuktaṁ
Piçācāir ghoradarçanāih VII,7499. III,16136.

ɔ: After having mounted the excellent carriage which was furnished with 8 wheels and harnessed (to it) Piçāca's of frightful appearance having horses' faces.

Tatrâdṛçyanta Raxāṁsi
Piçācāç ca pṛthagbidhāh
khādanto naramāṁsāni
pivantah çoṇitāni ca
Karālāh piṅgalāç câiva
çailadantā rajasvalāh etc. X,452.

ɔ: There were seen several kinds of Rāxasa's and Pīçāca's eating human flesh and drinking blood, They had prominent teeth and were red, they had teeth as hard as stone and were dirty.

We have seen from what I have stated above, that the Asura's and the Sura's were half-brothers, and

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that the Asura's were the elder, wherefore Asura in the Rigveda means God.

In the Mahābhārata there is often mentioned a Strife between the half-brothers:

Bhrātṛṇāṁ nâsti sāubhrātraṁ
ye 'py-ekasya pituh sutāh
rājyahetor vivaditāh
Kaçyapasya Surāsurāh XIII,556. Cfr. above.

This quarrel appears first to have arisen after they in harmony had churned the sea (I,1112, VIII,2983; cfr. Rāmāyaṇa, see „Fire Forstudier" p. 45). For then came forth, amongst other things the Amṛta, the Drink of immortality, ambrosia, and that they both wanted. So the warfare began between the Asura's and the Sura's that became a struggle for the mastery of the three worlds (Triloka), the imperial power, a battle that lasted thousands of years and transformed the earth to an ocean of blood. Cfr. below under Sura's.

Teṣāṁ api Çrî-nimittaṁ
mahān āsīt samucchrayah,
yuddhaṁ varṣasahasrāṇi
dvātriṁçad abhavat kila,
Ekārṇavāṁ mahīṁ kṛtvā
rudhireṇa pariplutaṁ
jaghnur Dāityāṁs tathā Devās
Tridivaṁ câbhilebhire XII,1185.

ɔ: Between them became for Çrī's sake
great enmity
a war began which lasted
32,000 years.
After having converted the earth

to a sea of blood
the Deva's killed the Dāitya's
and won Heaven.

Nityānuṣaktavāirā hi
bhrātaro Deva-Dānavāh V,3584.
Surāṇām Asurāṇāñ ca
samajāyata vāi mithah
āiçvaryaṁ prati saṁgharṣas
Trāilokye sacarācare I,3187. IX,1352. XIII,556.

ɔ: Of Sura's and Asura's
there was certainly an encounter
between them
to gain the sway of the three worlds
with all its moveable and immoveable things.

It is said that assuredly were the Asura's originally just, good and charitable, knew the Dharma and sacrificed, and were possessed of many other virtues (XII,8268 foll. 8361 foll.). And therefore Çrī, the goddess of prosperity, dwelt with them during yuga's from the very beginning of the world.

Sâham evaṁ guṇesv-eva
Dānaveṣv-avasaṁ purā
prajāsargam upādāya
nāikaṁ yugaviparyayaṁ. XII,8381.

But afterwards as they multiplied in numbers (XII,2396), they became proud, vain, quarrelsome and shameless, they infringed Dhamma, they neglected to sacrifice, they did not visit the holy places, tīrthās, to cleanse themselves from sin (III,8492 foll. XII,6145), they said they were just as good as the Deva's (XII,6148) and envied their happiness (XII,7611). Intoxicated with power they

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tortured creatures, made confusion in everything, even challenged the Deva's, and what more is opposed themselves to the law of Brahmā (XII,6145); they even succeeded for a time in dethroning Indra and putting Vali in his place, cfr. under Indra. But as they had thus changed their nature, Çrī forsook them.

Tatah kālaviparyāse
teṣām guṇaviparyayāt
apaçyaṁ nirgataṁ dharmaṁ
kāmakrodhavaçātmanāṁ XII,8382, 8360.

ɔ: Thereupon in the course of time
on account of their change of qualities
I saw that Dharma disappeared
from them who were animated by passion and rage.

Allusions to this disastrous war between the Asura's and the Sura's are to be found in III,8691 foll., 13215, 14570 foll. V,3584, 7024. VII,4601, 4925, 5773, 7075, 7540. VIII,3024, 1391 foll. (the sons of Tāraka). IX,1352, 1750, 2450 foll. (Kumāra). XII,1185 (the Brāhmaṇa's side with the Dānava's), 6145 (Rudra), 7610 foll. (Viṣṇu), 8181, 8218.

In the description of the different kinds of Asura's several like traits recur which clearly show that they all belong to one another, even if they have many different names, and in details seem to be different. And that by Asura's the Aborigenes of India have been understood, seems to be evident from several things:

1. It is said of them, for instance, that they live in mountains, forests and in the earth.
2. That the Asura's are older than the Sura's, and that the earth originally belonged to them.

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3. Whilst the Asura's generally live in enmity with the Sura's (Aryan's?) f. i. they disturb the sacrificial fire (the watch-fires of the advancing Aryans?), try to take possession of the three strongholds and the Triloka, the three worlds, and a Rāxasa carries off Bhrigu's wife, and so on.
4. Still they contract alliances with them: Arjuna espouses king Vāsuki's sister, Mātali's daughter marries the Nāga Sumukha (V,3672), the Nāga Taxaka is an intimate friend of Indra (I,8089), the Rāxasa Puruloma had been betrothed to Bhrigu's wife before she had been given in marriage to Bhrigu (I,893), Ghaṭotkaca is a son of Bhīma and the Rāxasa woman Hiḍimbā. Rāxasa's and Yaxa's are even named incidentally as being in the army of the Deva's.
5. As we have seen above, the Asura's are also grouped with different Hindu tribes, and the Nāga people live unto this day in Bengal and Assam in a half savage condition.
6. In the strife between the Kuruids and the Paṇḍuids some Asura's stand by the Kuruids (VII,4412).
7. When the Asura's are often described as bahurūpa, have many shapes, this description is well suited to a people who lead a guerrilla war against their enemies and are sometimes in one place, sometimes in another.

While thus there can scarcely be a doubt as to the fact of the wars between the Asura's and the Sura's being originally a strife between two different tribes, still it seems as if this circumstance has been forgotten in the course of time, and the battle has become a symbol of the eternal struggle between good and bad.

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II. THE SURA'S.

The Suras (I,264. III,11089, 12054, 12992 etc. etc.) are also called Deva's, the shining (III,11855. VIII,1405. XII,439, 1184 etc.), and Divāukasas, inhabitants of the shining heavens (I,2500). Sura is derived from svar and Deva from diu dīv, and both these verbs mean to shine. They are called Tridaça (I,3551. III,8162, 8854. VII,1466. XII,8419. XIII,308, 3334) in accordance with their number, the thirty, by which, no doubt, is meant the 33, trayastrimçata ity- ete devā I,2601. As immortals they are called Amara (III 2137, 12077).

They move in the air, devās antarīxarās (IX,3089) and high up above the earth do they dwell in Tridiva (XVII,77. XII,1184), in Svarga (cfr. Indra), and from here they descend to earth (I,2509), where the mountain Meru (VI,204. I,1098) in Himālaya between Mālayavat and Gandhamādana, is their meeting place and pleasure ground (I,1098, 1114. XII,12986). This gold mountain is the highest of all mountains. It is round as a ball, shines like the morning sun, and is like a fire without smoke. It is 84000 yojana's high and goes as far down in depth, and it overshadows the worlds above and below and across. All birds on this montain have golden feathers, wherefore the bird Sumukha, a son of Suparṇa, left the mountain (in disgust) because there was no difference between good, middling, and bad birds. The sun and the moon and Vāyu (the god of the winds) go

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round this mountain. It is furnished with heavenly flowers and fruit, and covered everywhere with bright gold dwellings. Here on this mountain, hosts of Deva's, Gandharva's, Asura's and Rāxasa's, play together with crowds of Apsarases. The top of Meru is covered with forests that are beautified with flowers and the wide-stretching branches of Jambu trees, and which resound with the melodious voices of kinnari'es (XIII,4862).

The Signs, liṅgāni, which distinguish the Gods from mankind are the following: They do not sweat, their eyes do not twinkle, their feet do not touch the ground, they always wear fresh wreaths, and they have no shadow:

Yathoktaṁ cakrire devāḥ
sāmarthyaṁ liṅgadhāraṇe
sâpaçyad vibudhān sarvān
asvedān stabdhalocanān
hṛṣitasragrajohīnān
sthitān aspṛçatah xitiṁ III,2214.

ɔ: The gods did as they had been adjured and assumed their respective attributes as best their could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. (Roy.)

According to XII,12556 the Gods are immortalized deified human beings, some of whom are said to have attained Heaven through their good deeds:

Evaṁ Rudrāh sa-Vasavas
tath-Âdityāh parantapa
Sādhyā Rājarṣisaṅghāç ca

dharmaṁ etaṁ samāçritāḥ
Apramattās tatah Svargaṁ
prāptāḥ puṇyāih svakarmabhih XII,634, 12556.

o: Thus Rudra's and Vasu's
likewise Āditya's, o thou pursuer of enemies,
Sādhya's and numbers of Royal wise men,
who have followed this Dharma
without fail, have thereupon
attained Svarga by their good deeds.

And those who have been the greatest killers, i. e. heroes, are the most esteemed (XII,439).

THE DEEDS OF THE SURA'S.

The Churning of the Ocean and the Slaughter of the Asura's.

(According to the Rāmāyaṇa).

The Sura's and the Asura's churned the milky ocean jointly, in order to possess themselves of the drink of immortallity, Amṛta. They used the serpent-prince Vāsuki with the 100 heads for the churning rope and the mount Mandara as a churning stick. First came forth the dreadful poison Halāhala which Çañkara (Çiva) swallowed, then the well-skilled man in medicine, the upright Dhanvantari with staff and crock, together with the radiant Apsarases. Then the Goddess of Fortune appeared Laxmī (Çrī) and the happy Vāruṇī Varuṇa's daughter, (the grape vine), who desired union. Diti's sons would not have her, but Aditi's sons took her the blameless in marriage and were glad and joyful. Thereupon came forth the finest of horses Uccāih-

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çravas, and the pearl of jewels Kāustubha, and finally the immortal beverage Amṛta. But this last was the cause of a great family-destruction, for the sons of Aditi fought with the sons of Diti, and a dreadful war commenced which brought confusion into the three worlds. The sea-surrounded earth with its mountains belonged formerly to the Dāitya's, but with the help of Viṣṇu the Deva's gained the superiority and destroyed Diti's sons. And then Purandara (Indra) ruled joyfully all the world with its Ṛṣi's and wandering minstrels.

Thus the story reads in the Rāmāyaṇa I,45, 15—45. VII,11, 14—18 (Bombay-Edition). The way in which it is told in the Mahābh. does not quite agree with this (cfr. supra) neither is it so well rounded, see I,1111. V,3612. VIII,2983. XII,1185, 12992, 7543.

15. Pūrvaṁ Kṛtayuge Rāma
Diteḥ putrā mahābalāḥ
Aditeç ca mahābhāgā
vīryavantaḥ sadharmikāḥ.
16. Tatas teṣāṁ naravyāghra
buddhir āsīn mahātmanām:
amarā vijarāç câiva
kathaṁ syāma niṛāmayāḥ.
17. Teṣāṁ cintayatāṁ tatra
buddhir āsīd vipaçcitām:
xīrodamathanaṁ kṛtvā
rasaṁ prāpsyāma tatra vāi.
18. Tato niçcitya mathanaṁ
yoktraṁ kṛtvā ca Vāsukiṁ
manthānaṁ Mandaraṁ kṛtvā
mamanthur amitāujasaḥ.

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19. Atha varṣasahasreṇa
yoktrasarpaçirāṁsi ca
vamanto 'tiviṣaṁ tatra
dadaṁçur daçanāih çilāh.
20. Utpapātâgnisaṁkāçaṁ
Hālāhalamahāviṣaṁ,
tena dagdhaṁ jagat sarvaṁ
sadevāsuramānuṣam.
21. Atha devā mahādevaṁ
Çaṁkaraṁ çaraṇārthinah
jagmuh paçupatiṁ Rudraṁ
trāhi trāhîti tuṣṭuvuh.
22. Evam uktas tato devāir
devadeveçvarah prabhuh.
prādur āsīt, tato 'trâiva
çaṅkhacakradharo Harih
23. Uvācâinaṁ smitaṁ kṛtvā
Rudraṁ çūladharaṁ Harih:
dāivatāir mathyamāne tu
yat pūrvaṁ samupasthitaṁ
24. Tat tvadīyaṁ suraçreṣṭha,
surāṇām agrato hi yat
agrapūjām iha sthitvā
gṛhāṇêdaṁ viṣaṁ prabho.
25. Ity-uktvā ca suraçreṣṭhas
tatrâivântaradhīyata
devatānāṁ bhayaṁ dṛṣṭvā
çrutvā vākyaṁ tu çārṅgiṇah
26. Hālāhalaṁ viṣaṁ ghoraṁ
saṁjagrāhâmṛtopamaṁ
devān visṛjya deveço
jagāma bhagavān Harah.

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27. Tato devāsurāh sarve
mamanthū Raghunandana
praviveçâtha Pātālaṁ
manthānah parvatottamah.
28. Tato devāh sagandharvās
tuṣṭuvur Madhusūdanaṁ:
tvaṁ gatih sarvabhūtānāṁ
viçeṣeṇa divāukasāṁ
29. Pālayâsmān mahābāho
girim uddhartum arhasi
iti çrutvā Hṛṣīkeçah
kāmaṭhaṁ rūpaṁ āsthitah.
30. Parvataṁ pṛṣṭhatas kṛtvā
çiçye tatrôdadhāu Harih
parvatāgraṁ tu lokātmā
hastenâkramya Keçavah
31. Devānāṁ madhyatah sthitvā
mamantha puruṣottamah.
Atha varṣasahasreṇa
āyurvedamayah pumān
32. Udatiṣṭhat sudharmātmā
sadaṇḍah sakamaṇḍaluh
atha Dhanvantarir nāma
Apsarāç ca suvarcasah
33. Apsu nirmanthanād eva
rasāt tasmād varastriyah
utpetur manujaçreṣṭha
tasmād apsaraso 'bhavan
34. Ṣaṣṭih koṭyo 'bhavans tāsām
apsarāṇāṁ suvarcasām
asaṁkhyeyās tu Kākutstha
yās tāsāṁ paricārikāh

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35. Na tāh sma pratigṛhṇanti
sarve te devadānavāh,
apratigrahaṇād eva
tā vāi sādhāraṇāh smṛtāh.
36. Varuṇasya tatah kanyā
Vāruṇī Raghunandana
utpapāta mahābhāgā
margamāṇā parigraham.
37. Diteh putrā na tām Rāma
jagrahur Varuṇātmajām
Adites tu sutā vīra
jagṛhus tām aninditām.
38. Asurās tena Dāiteyāḥ
Surās tenâditeh sutāh,
hṛṣṭāh pramuditāç câsan
Vāruṇīgrahaṇāt-Surāh.
39. Uccāihçravā hayaçreṣṭho
maṇiratnam ca Kāustubham
udatiṣṭhan naraçreṣṭha
tathâivâmṛtam uttamam.
40. Atha tasya kṛte Rāma
mahān āsīt kulaxayah
Adites tu tatah putrā
Ditiputrān ayodhayan.
41. Ekatām agaman sarve
Asurā Rāxasāih saha,
yuddham āsīn mahāghoram
vīra Trāilokyamohanam
42. Yadā xayam gatam sarvam
tadā Viṣṇur mahābalah
Amṛtam so 'harat tūrṇam
māyām āsthāya mohinīm

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43. Ye gatâbhimukhaṁ Viṣṇum
axaraṁ puruṣottamaṁ
saṁpiṣṭās te tadā yuddhe
Viṣṇunā prabhaviṣṇunā.
44. Aditer ātmajā vīrā
Diteh putrān nijaghnire
asmin ghore mahāyuddhe
Dāiteyādityayor bhṛçam.
45. Nihatya Ditiputrāṁs tu
rājyaṁ prāpya Puraṁdarah
çaçāsa mudito lokān
sarṣiṣaṁghān sacāraṇān.

ɔ: 15. Formerly in the Kṛtayuga, o Rāma,
Diti's sons (were) very powerful
and Aditi's sons very happy
mighty and just.
16. Then, o thou man-tiger,
it occurred to the high-minded:
how shall we become immortal
and without old age and sickness.
17. While they considered this
it occurred to the wise:
having churned the milky ocean
we shall verily obtain the juice.
18. Thereupon having decided upon the churning
and having made Vāsuki into a churning rope
and Mandara into a churning-stick
then did the incomparably mighty churn.
19. Then, for a thousand years
the churnrope-serpent's heads
spitting here a strong poison
bit the rocks with their teeth.

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20. Then sprang forth the fiery
strong poison Hālāhala,
all creation was burned by that,
both Deva's, Asura's and men.
21. Then the Deva's taking refuge
with the great god Çaṅkara
went to the cattle king Rudra.
save (us), save (us), so (saying) they praised (him).
22. Thus addressed by the gods
the lord of the gods the mighty one
appeared there;
the conch-and-discus-holding Hari.
23. Then said to him smiling
to Rudra the trident-bearing (said) Hari:
in the sea-churning by the gods
that which first came forth
24. That is thine, o best of the Sura's,
because thou standest at the head of the Sura's,
please to accept as the highest worship
this poison, o thou mighty one.
25. And so having spoken
the best of Sura's disappeared there,
but having seen the fear of the gods
and having heard the words of the hornbow-owners
26. He swallowed the dreadful poison
as if it were Amṛta,
and having dismissed the gods
he the lord of the gods, the great Hara, went away.
27. Thereupon all the Deva's and Asura's
churned (again), o Raghunandana,
and the churning stick, the most excellent
of all mountains entered Hell, Pātāla.

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28. Then the Deva's together with the Gandharva's
praised Madhusūdana:
thou art the refuge of all creatures
especially of the inhabitants of heaven.
29. Save us, o thou mighty-armed,
thou shouldst lift up the mountain,
having heard this Hṛiṣikeça
transformed himself into a tortoise
30. (And) having the mountain on his back
Hari lay there in the ocean,
but he, the soul of the world, Keçava,
having seized the top of the mountain with his hand,
31. Standing in the midst of the Deva's,
churned (the ocean) he highest of beings.
Then after a thousand years
came the very upright man
32. Well skilled in medicine
with staff and crock
namely Dhanvantarī,
and the Apsaras, the very shining,
the bright ones,
33. Because of the churning, in the water
out of that liquid, the excellent women
appeared, o thou best of men,
therefore were they (called) Apsaras.
34. Sixty koṭi's were there of those
most shining Apsarases;
but countless (were they), o Kākutstha,
who were their servants.
35. All those Deva's and Dānava's
did not take in marriage,

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therefore as they were not married
were they just called common (property).

36. Varuṇa's daughter, Vāruṇī,
thereupon, o Raghunandana,
appeared, she the happy
seeking marriage.

37. Diti's sons, o Rāma,
took her not Varuṇa's daughter,
but Aditis sons, o hero,
took her the blameless one (in marriage).

38. Asura's are therefore (called) Diti's sons,
Sura's therefore Aditi's sons;
glad and happy were
the Sura's on account of their marriage with V.

39. Uccaiḥçravas, the first of horses,
and the pearl of gems Kāustubha
(thereupon) arose, o thou best of men,
likewise Amṛita, the excellent.

40. Thereupon on account of this, o Rāma,
there was great family-destruction,
for henceforth Aditi's sons
fought with the sons of Diti.

41. All the Asura's associated with the Rāxasa's,
a frightful battle took place
which threw the three worlds into confusion.

42. When all was destroyed
then Viṣṇu, the powerful
took the Amṛita hurriedly
with the aid of the confusing Māyā.

43. Those who were opposed to Viṣṇu
the imperishable, the most supreme of men,

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they were crushed in the battle
by Viṣṇu, the powerful.

44. Aditi's sons, the heroes,
violently struck down Diti's sons
in that great and dreadful battle
between the Dāitya's and the Āditya's.

45. But having destroyed Diti's sons
(and) having achieved the kingdom
Purandara ruled joyfully over the world
with its numbers of Ṛiṣi's and minstrels.

14. Sāubhrātraṁ nâsti çūrāṇāṁ
çṛṇu cêdaṁ vaco mama:
Aditiç ca Ditiç câiva
bhaginyāu sahite hi tē
15. Bhārye paramarūpinyāu
Kaçyapasya prajāpateh,
Aditir janayām āsa
Devāṁs Tribhuvaneçvarān,
16. Ditis tv-ajanayad Dāityān
Kaçyapasyâtmasambhavān,
Dāityānāṁ kila dharmajña
purêyaṁ vasanārṇavavā
17. Saparvatā mahī vīra,
te 'bhavan prabhaviṣṇavah,
nihatya tāṁs tu samare
Viṣṇuṇā prabhaviṣṇunā
18. Devānāṁ vaçaṁ ānītaṁ
Trāilokyam idam avyayaṁ

o: 14. Good fellowship is not to be found amongst heroes,
and hear these my words:

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Aditi and Diti
were both sisters
15. The extremely beautiful wives
of Kaçyapa prapājati,
Aditi gave birth to
the Deva's, the Lords of the three worlds.
16. But Diti gave birth to the Dāitya's,
Kaçyapa's sons.
To the Dāitya's certainly belonged,
o thou in the Dharma well versed,
of yore the sea-washed
17. and with mountains furnished Earth,
they were very strong
but after having killed them in the strife,
by the aid of the very strong Viṣṇu
18. the imperishable three worlds
were delivered over into the power of the Deva's.

The Sura's or Deva's consist, like the Asura's, of several different classes of beings, of which some may be said to be less immortal than others. I shall arrange them alphabetically.

A. Āditya's. These are 12. They were the sons of Kaçyapa prajāpati and Aditi (cfr. under Sūrya), Daxa prajāpati's daughter (XII,7538, 7543), called Devamātar, the mother of the Deva's (IX,2515). They are said to be the foremost of the Deva's and to be very strong, devaçreṣṭha, mahābala (XII,7543). In I,2523 they are thus named:

Adityāṁ dvādaçâditāh
sambhūtā Bhuvaneçvarāh

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ye rājan nāmatas tāṁs te
kīrtayiṣyāmi Bhārata:
Dhātā Mittro 'ryamā Çakro
Varuṇas tv-Aṁça eva ca
Bhago Vivasvān Pūṣā ca
Savitā daçamas tathā
ekādaçaṣ tathā Tvaṣṭā
dvādaço Viṣṇur ucyate.

In XII,7581 and in XIII,7092 (Jayanta) nearly the same names occur, but in XIX,11548 the list appears corrupted thus:,

Adityāṁ jajñire rājan
Ādityāh Kaçyapād atha:
Indro Viṣṇur Bhagas Tvaṣṭā
Varuṇo 'ṁço 'ryamā Ravih
Pūṣā Mittraç ca varado
Manuh Parjanya eva ca
ity-ete dvādaçâdityā
variṣṭhās Tridivāukasah

cfr. Hariv. 175, 594, 11549, 12456, 12912, 13143, 14167, in I,4824 thus:

Dhātâryamā ca Mittraç ca
Varuṇo 'ṁço Bhagas tathā
Indro Vivasvān Pūṣaç ca
Tvaṣṭā ca Savitā tathā
Parjanyaç câiva Viṣṇuç ca
Ādityā dvādaça smṛtāh,

Where there is one too many.

Of the twelve names of the Āditiya's Bhaga, Aṁça, Aryaman, Mittra, Savitar, Ravi, Bhāskara, Vivasvat and Pūṣan, are, no doubt, synonymous expressions for the Sun

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which in the course of time and at different periods has received different names, and Dhātar and Tvaṣṭar for Brahmā, the creator, and Jayanta, Parjanya and Indra for Çakra. Manu is doubtless a synonym for Brahmā.

1. Brahman.

A. Brahma (Neutrum) is

a) objectively the impersonal primeval being, from which all existence has sprung, in which it exists, and to which it returns. It is eternal, çāçvata, sanātana, it subsists on itself, svayambhū, is invisible, avyakta, unborn, ajà, unchangeable, dhruva, imperishable, avyaya, axara, has neither beginning nor end, anādyanta.

As far as Brahma is the seed or germ from which all things have arisen, the centre, the hidden being, the deep, the essential, the primitive in everything, the string upon which the pearls are strung, it is also said to be the whole universe, the whole existence in manifold shapes, ekaanekadhā (XII,8141).

But Brahma is without characteristics, nirliṅga, without qualities, nirguṇa, and without contrasts, nirdvandva.

Brahma is before creation, Brahma creates the fundamental elements (XII,8511, cfr. 6775, and XII,8522, 8139, 13737. III,12806. XIV,5221, cfr. Manu I,9), in the shape of Brahmā prajāpati (Masculinum, see below) step by step the rest of creation (cfr. Fire Forst. p. 9 follow.).

But as all things have sprung from Brahma, thus all things return to him in the time of dissolution and annihilation, pralaya.

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The time which passes between a dissolution and a creation is called a Brahma's day, and consists of 1000 yuga's (XII,8506. III,12832). And the time between a general dissolution and a creation is called a Brahma's night and consists likewise of a 1000 yuga's.

Brahma is named and described in XII,6775, 6802 under the name of Mānasa, and is sometimes also called Puruṣa.

In illustration of what I have said above I refer to the following verses:

Etad Brahma-vidaṁ tāta
viditaṁ Brahma çāçvataṁ XII,8499. III.190.
... tad avyaktaṁ paraṁ Brahma
tac chāçvatam anuttamaṁ XII,8571, 11724
Gambhīraṁ gahanaṁ Brahma
mahat toyārṇavaṁ yathā
anādinidhanañ câhur
axaraṁ xaram eva ca
Sattveṣu liñgam āviçya
nirliñgam api tat svayaṁ
manyante dhruvam evâinaṁ
ye janās tattvadarçinah XII,8135.
Divākaro gaṇaṁ upalabhya nirguṇo
yathā bhaved apagata vaçmimaṇḍalah
tathā hy-asāu munir iha nirviçeṣavān
sa nirguṇaṁ praviçati Brahma câvyayaṁ
Anāgataṁ sukṛtavatāṁ parāṁ gatiṁ
svayambhuvaṁ prabhavanidhānam avyayaṁ
sanātanaṁ yad amṛtam avyayaṁ dhruvaṁ
vicārya tat param amṛtatvam açnute XII,7516
Anādyantam ajaṁ divyam
ajaraṁ dhruvam avyayaṁ

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apratarkyam avijñeyaṁ
Brahmâgre sampravartate XII.8488.
Evaṁ bruvann eva tadā
dadarça tapasāṁ nidhiṁ
tam avyayam anāupamyam
acintyaṁ çāçvataṁ dhruvaṁ
Niṣkalaṁ sakalaṁ Brahma
nirguṇaṁ guṇagocaram etc. XIII,1043.
Ādyam puruṣam īçānaṁ
puruhūtaṁ purustutaṁ
ṛtam ekāxaraṁ Brahma
vyaktāvyaktaṁ sanātanaṁ
Asac ca sadasac câiva
yad viçvaṁ sadasatparaṁ
parāvarāṇāṁ sraṣṭāraṁ
purāṇaṁ param avyayaṁ I,22, 30.
Yattad ekāxaraṁ Brahma
nānārūpaṁ pradiçyate XII,7894.
Brahma tejomayaṁ çukraṁ
yasya sarvam idaṁ jagat
ekasya bhūtaṁ bhūtasya
dvayaṁ sthāvarajaṅgamaṁ
Abarmukhe vibuddhah san
sṛjate 'vidyayā jagat XII,8510.
Yadā tāih pañcabhih pañca
yuktāni manasā saha
atha tad draxyate Brahma
maṇāu sūtram ivârpitaṁ XII,7486. VI,1118.
Idaṁ viçvaṁ jagat sarvam.
ajayyañ câpi sarvaçah
mahābhūtātmakaṁ Brahma
nâtah parataraṁ bhavet

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Mahābhūtāni khaṁ vāyur
agnir āpas tathā ca bhūh
çabdah sparçaç ca rūpañ ca
raso gandhaç ca tadguṇāh III,13913, cfr. XII,7.
Vedyaṁ sarpa paraṁ Brahma
nirduhkham asukhañ ca yat III,12471
Sarvatah pāṇipādaç ca
sarvato 'xiçiromukhah
sarvatah çrutimān loke
sarvaṁ vyāpya sa tiṣṭhati XIV,1087.
Yato jagat sarvam idam prasūtaṁ
jñātvâtmavanto vyatiyānti yattat
yan mantraçabdāir akṛtaprakāçaṁ
tad ucyamānaṁ çṛṇu me paraṁ yat
rasāir vimuktaṁ vividhāiç ca gandhāir
açabdam asparçam arūpavañ ca
pañcaprakārān sasṛje prajānāṁ
Na strī puṁān nâpi na puṁsakañ ca
na san na câsat sadasac ca tan na
paçyanti yad Brahma-vido manuṣyās
tad axaraṁ na xaratîti viddhi XII,7391.
Axarāt khaṁ tato vāyus
tato jyotis tato jalaṁ
jalāt prasūtā jagatī
jagatyāṁ jāyate jagat
Etāih çarīrāir jalam eva gatvā
jalāc ca tejah pavano 'ntarīxaṁ
khād vāi nivartanti na bhāvinas te
monañ ca te vāi param āpnuvanti
Nôṣṇaṁ na çītaṁ mṛdu nâpi tīxṇaṁ
ṇâmlaṁ kaṣāyaṁ madhuraṁ na tiktaṁ

na çabdavan nâpi ca gandhavat tan
na rūpavat tat paramasvabhāvaṁ XII,7394.
Brahma tat paramaṁ jñānaṁ
amṛtaṁ jyotir axaraṁ XII,7839.
Sampraxālanakāle 'tikrānte
caturyugasahasrānte
avyakte sarvabhūtapralaye
sarvabhūtasthāvarajaṅgame
Jyotirdharaṇivāyurahite andhe
tamasi jalāikārṇave loke
āpa ity-evaṁ Brahmabhūtaṁ etc. XII,13190.
Pratyāhāran tu vaxyāmi
carvaryadāu gate 'hani
yathêdaṁ kurute 'dhyātmaṁ
susūxmaṁ viçvam īçvarah
Divi sūryas tathā sapta
dahanti çikhino 'rciṣah
sarvam etat tadarcirbhih
pūrṇaṁ jājvalyate jagat
Pṛthivyāṁ yāni bhūtāni
jaṅgamāni dhruvāṇi ca
tāny-evâgre pralīyante
bhūmitvam upayānti ca
Tatah pralīne sarvasmin
sthāvare jaṅgame tathā
nirvṛxā nistṛṇā bhūmir
dṛçyate kūrmapṛṣṭhavat... XII,8555. III,12808 follow.
Evaṁ sarvāṇi bhūtāni
Brahmâiva pratisañcarah
yathāvat kīrtitaṁ samyag
evam etad asaṁçayaṁ.

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Bodhyaṁ vidyāmayaṁ dṛṣṭvā
yogibhih paramātmabhih
evaṁ vistārasaṁxepāu
Brahmāvyakte punah punah
Yugasāhasrayor ādāv
ahorātras tathāiva ca XII,8572.

Brahma in an objective sense is sometimes identified with Kāla on whom all things depend (XII,736) and who is again identical with Mṛtyu, both of whom destroy and swallow up every thing as Brahma does.

This may be seen from the following passages:

... taṁ Kālam iti jānīhi
yasya sarvam idaṁ vaçe XII,8141, 8126 follow.
o: know that he (Brahma) is time
in whose power all this (universe) is.

Kālo 'smi lokaxayakṛt pravṛddho VI,1278
o: I am Kāla the very mighty destroyer of the world.

Kālaṁ sarveçam akarot
saṁhāravinayātmakaṁ XII,4501.
Sarve Kālena sṛjyante
hriyante ca punaḥ punah XIII,56.
o: all are created by Kāla
and carried away again and again.

Mṛtyu Kālena coditah VII,3135, 5196.

Mṛtyo saṁkalpitā me tvaṁ
prajāh saṁhārahetunā

[1] The ancient Hindū's have had the same impression of time's eternity as we receive from reading geological descriptions of the history of the Earth; cfr. Lubbock, The Beauties of Nature.

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gaccha saṁhara sarvās tvaṁ
prajā mā ca vicāraya XII,9195.

ɔ: O Death, thou hast been sent forth by me
to destroy creatures
go thou (and) destroy all
creatures and have no scruples.

Çiva and Viṣṇu are sometimes characterized in the the same manner as Brahma, that is to say, their worshippers love to enhance their glory by giving them Brahma's qualities. Cfr. Çiva and Viṣṇu.

b) In a subjective sense Brahma is that condition of a human being, that is: its ātman, soul, through which it has (been transformed into being) the same as the impersonal, disembodied Brahma, because by penance and knowledge it frees itself from all cravings, inclinations and passions, and attains Nirvāṇa ɔ: the extinction of all desire for existence and holding on to life, that is to say: will not be reborn, but is absorbed into the objective Brahma and becomes part of it.

In explanation of this I cite the following verses:

Atha tatra virāgī sa
gacchati tv-atha saṁçayaṁ
param avyayam icchan sa
tam evâviçate punaḥ
Amṛtāc câmṛtaṁ prāptaḥ
çāntibhūto nirātmavān
Brahmabhūtaḥ sa nirdvandvaḥ
sukhī çānto nirāmayaḥ
Brahmasthānam anāvarttam
ekam axarasañjñakaṁ
aduhkham ajaraṁ çāntaṁ
sthānaṁ tat pratipadyate XII,7323.

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ɔ: If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That which is Supreme and Immutable, he then enters even that. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self, freed from the influence of opposites, happy, tranquil, and without pain. Indeed he attains to that condition which is free from pain, which is tranquillity's self, which is called Brahma, whence there is no return, and which is styled the One and Immutable.

Yac cêdaṁ çrâvayed vidvān
sadā parvaṇi parvaṇi
dhūtapāpmā jetasvargo
Brahmabhūyāya kalpate XVIII,187, cfr. I,2317. XIV,953.

ɔ: and when a wise man recites this,
always at one festival after another,
then he is transformed into being Brahma
after having shaken off sin and conquered Svarga.

Yah syād ekāyane līnas
tuṣṇīṁ kiñcid acintayan
pūrvaṁ pūrvaṁ parityajya
tīrṇo bandhanād bhavet
sarvamittrah sarvasahah
çame rakto jitendriyah
vyapetabhayamanyuç ca
ātmavān mucyate narah
Ātmavat sarvabhūteṣu
yac caren niyatah çucih...

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Vihāya sarvasaṅkalpān
buddhyā çarīramānasān
çanair nirvāṇam āpnoti
nirindhana ivânalah
Sarvasaṁskāranirmukto
nirdvandvo niṣparigrahah
tapasā indriyagrāmaṁ
yaç caren mukta eva sah
Vimuktasarvasaṁskārāis
tato Brahma sanātanaṁ
param āpnoti saṁçāntam
acalaṁ nityam axaraṁ. XIV,532 foll.

o: He who becomes absorbed in the one receptacle (of all things) freeing himself from even the thought of his own identity with all things — indeed ceasing to think of even his own existence — gradually casting off one after another, will succeed in crossing his bonds. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds, in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, . . . Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel. One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated. Having

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become freed from all impressions, one then attains to Brahma which is eternal and supreme, and tranquil, and stable, and enduring, and indestructible. (Roy.)

Buddhih karmaguṇāir hīnā
yadā manasi vartate
tadā sampadyate Brahma,
tatrâiva pralayaṁ gataṁ
Asparçanam açṛṇvānam
anāsvādam adarçanam
,, aghrāṇam avitarkañ ca
sattvam praviçate paraṁ,
Manasy-ākṛtayo magnā
manas tv-abhigataṁ matiṁ
matis tv-abhigatā jñānaṁ
jñānañ câbhigataṁ paraṁ,
Indriyāir manasah siddhir
na buddhiṁ budhyate manah
na buddhir budhyate vyaktaṁ
sūxmaṁ tv-etāni paçyati XII,7456.

ɔ: When the understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the understanding (when withdrawn from every thing else) can attain to it. All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be

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withdrawn into the Soul, and the Soul into the Supreme. The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, beholds them all. (Roy.)

Ity-evam uktvā vacanaṁ
maharṣih sumahātapāh
prātiṣṭhata Çukah siddhiṁ
hitvā doṣāṁç caturvidhān,
Tamo hy-aṣṭavidhaṁ hitvā
jahāu pañcavidhaṁ rajah
tatah sattvaṁ jahāu dhīmāṁs
tad adbhutam ivâbhavat,
Tatas tasmin pade nitye
nirguṇe liñgavarjite
Brahmaṇi pratyatiṣṭhat sa
vidhūmo 'gnir iva jvalan XII,12608.

ɔ: Having spoken in this way, the regenerate Rishi of austere penances, viz. Çuka, stayed on his success, casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Satta. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes freed from every indication, that is, in Brahma, blazing like a smokeless fire. (Roy.)

Yadā saṁharate kāmān kūrmo 'ñgāṇîva sarvaçah tadâtmajyotir ātmâyam ātmany-eva prapaçyati XII,6508.

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ɔ: When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself. (Roy.)

Yadā cāyaṁ na bibheti
yadâ câsmān na bibhyati
yadā nêcchati na dveṣṭi
Brahma sampadyate tadā. (= XII,781, 6509.)
Yadā na kurute bhāvaṁ
sarvabhūteṣu pāpakaṁ
karmaṇā manasā vācā
Brahma sampadyate tadā (= XII,6511.)
na bhūto na bhaviṣyo 'sti
na ca dharmo 'sti kaçcana. XII,9354.

ɔ: When a person fears nothing and is not feared himself, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then he is said to attain to Brahma. There is no past, no future. There is no morality or righteousness. (Roy.)

Jñānena hi yadā jantur
ajñānaprabhavaṁ tamah
vyapohati tadā Brahma
prakāçati sanātanaṁ XII,10000.

ɔ: When a person by knowledge disperses darkness which has its origin in ignorance, then the eternal Brahma appears.

Ñānāmohasamāyuktā-
-buddhijālena saṁvṛtā

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asūxmadṛṣṭayo mandā
bhrāmyante tatra tatra ha
Susūxmadṛṣṭayo rājan
vrajanti Brahmà çāçv'ataṁ XIII,191.

o: They who give themselves up to all sorts of folly, they who are ensnared in the net of ignorance, they who cannot see the sublime, the dull, they run here and there, (but) they who clearly see the sublime, they go to the eternal Brahma.
Xamā Brahmā o: forgiveness is Brahma, see Kaçyapa's beautiful song in III,1100.

B. Brahmā (Masculinum).

Brahmā is the personal form of the impersonal Brahma which comprises all existence. As such he is the first creator, ādikartar o. the fashioner of all things.

Ādikartā sa bhūtānāṁ
tam evâhuh Prajāpatiṁ,
sa vāi sṛjati bhūtāni
sthāvarāṇi carāṇi ca.
Tatah sa sṛjati Brahmā
devarṣipitṛmānavān
lokān nadīh samudrāṁç ca
diçah çāilān vanaspatīn. etc. XII,8522.

o: He is the first creator of beings
him they call Prajāpati
he surely creates beings, the firm and the moveable.
Thereupon that Brahmā creates
the Deva's, Ṛṣi's, and mankind,
the worlds, the rivers and the oceans,
the four quarters of the heavens,
the rocks, the trees etc.

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And he is therefore also designated as Lokakṛt (I,2494). Trilokakṛt (XII,6978. XIV,521), Viçvakṛt (I,928) and Dhātar (XII,441, 7550. I,2523), and especially often as Prajāpati, Lord of the creation:

Aham Prajāpatir Brahmā III,12797, 13585
ɔ: I am Prajāpati Brahmā

and as Sarvalokapitāmaha, everyone's grandfather (I,901. II,465. IX,2495. XIV,521) and Lokapitāmaha (I,2074) or only Pitāmaha (XII,7604, 6145. III,11856).

When he furthermore often is called Svayambhū the self-existing (XII,7615) just like Brahma, then this title seems to point to his having from the first been looked upon as being identical with the impersonal, primordial being, see above p. 57. The same seems to be the case regarding the name Puruṣa which is also used in connection both with the personal and the impersonal Brahman. We meet therefore with different places where Brahmā is simply mixed up or confounded with Brahma, see XII,7569. III,12807 follow.

Of the creation in detail is told as follows:

Aṣṛjad brāhmaṇān evaṁ
pūrvaṁ Brahmā Prajāpatīn
ātmatejobhinirvṛttān
bhāskarāgnisamaprabhān
Tatah satyañ ca dharmañ ca
tapo Brahma ca çāçvātaṁ (!)
ācārañ câiva çāucañ ca
svargāya vidadhe prabhuh.
Deva-Dānava-Gandharvā
Dāityāsura-Mahoragāh

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Yaxa-Rāxasa-Nāgāç ca
Piçācā Manujās tathā
Brāhmaṇāh Xatriyā Vāiçyāh
Çūdrāç ca dvijasattama
ye cânye bhūtasaṁghānāṁ
varṇāṁs tāṁç câpi nirmame. etc. XII,6980.

ɔ: Thus Brahmā created first
those brāhmaṇa's that are called Prajāpati's
who are distinguished by their splendour
inasmuch as they beam like the sun's fire.
Thereupon the Lord of Svarga created
Truth and Dharma, Penance
and the eternal Brahma(!)
and Good Behaviour and Purity etc.

Brahmā is then the first and the highest of the Prajāpati's. As these are so often spoken of I give their names here according to XII,7570, where they are mentioned as the 7 spiritual sons of Brahmā:

Marīcir Atry-Aṅgirasāu
Pulastyah Pulahah Kratuh
Vaçiṣṭhaç ca mahābhāgah
sadṛço vāi Svayambhuvā. Cfr. XII,12724.

In respect to this I remark that in XII,7534 and III,11854, Daxa is said to be the seventh, and that the same list, with the exception of Vaçiṣṭha occurs in I,2518, 2568, and that longer lists of Prajāpati's and their descendents are to be found in II,4336. I,2519. XII,7571. XIII,4145.

Çiva is likewise called a son of Brahmā (XII,13723, 13705. VII,2048). When in Viṣṇuism which is without doubt the last phase of Indian mythology, it is said that

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Brahmā has sprung from the Lotus that appeared in Viṣṇu's navel when he lay in yoga-worship (III,497, 15830) then this myth takes its root in the fact that Viṣṇu was identified with Brahma, but it does not harmonize with the idea of Brahmā as the creator of the world. The same will apply in reference to Çiva as having sprung out of the forehead of Viṣṇu (III,499) and not that of Brahmā.

When the gods are in distress they take refuge in Brahmā (I,225, 2491. III,8823. V,1917. XII,7613).

Above Svarga lie Brahmā's beautiful worlds. Brahmā's seat, sadas, is on Mahāmeru (III,11853). Of his Assembly-Hall, sabha, it is said in II,429.

Tatah sa Bhagavān Sūryo
mām upādāya vīryavān
āgacchat tām Sabhāṁ Brāhmīṁ
vipāpmā vigataklamah,
Evaṁrūpêti sā çakyā.
na nirdeṣṭuṁ narādhipa
xaṇena hi bibharty-anyad
anirdeçyaṁ vapus tathā
Na veda parimāṇaṁ vā
saṁsthānaṁ câpi Bhārata
na ca rūpaṁ mayā tādṛg
dṛṣṭapūrvaṁ kadācana
Susukhā sā sadā rājan
na çītā na ca gharmadā
na xutpipāse na glāniṁ
prāpya tāṁ prāpnuvanty-uta,
Nānārūpāir iva kṛtā
maṇibhih sā subhāsvarāih

stambhāir na ca dhṛtā sā tu
çāçvatī na ca sā xarā
Divyāir nānāvidhāir bhāvāir
bhāsadbhir amitaprabhāih
ati candrañ cá sūryañ ca
çikhinañ ca svayamprabhā
dīpyate nākapṛṣṭhasthā
bhartsayantîva bhāskaraṁ,
tasyāṁ sa Bhagavān āste.

ɔ: And the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabhā of the Grand-sire. O it is impossible to describe that Sabhā saying, it is such, for within a moment it assumes a different form that language fails to paint. O Bhārata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns. It knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazes forth as if censuring the maker of the day. In that mansion, O king, the Supreme Deity, the Grand-sire of all created things, having himself, alone, created everything by virtue of his creative illusion, stayeth ever. (Roy.)

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According to Viṣṇuism Brahmā derives his origin from the lotus that came from Viṣṇu's navel while he lay in yoga-sleep III,13559, 15821, 497.

In III,13561. XII,13723 he is said to have 4 faces, caturmukha, caturvaktra, like Çiva.

His wife is called Sāvitrī (XIII,6750, 7635).

His chariot, vimāna, which is as quick as thought, is harnessed with Haṁsa's (XIII,869).

His emblem is a lotus, padma (XIII,825).

His altar, vedi, is called Samantapañcaka (IX,3008, 3085).

The Deeds of Brahmā.

In XII,6150 foll. the following is told about a great offering that Brahmā once arranged on the top of Himavat. On that occasion, it is said, a dreadful thing occurred.

Candramā vimalaṁ vyoma
yathâbhyuditatārakaṁ
vikīryâgniṁ tathābhūtam
utthitam çrūyate tadā
Nīlotpalasavarṇābhaṁ
tīxṇadaṁṣṭraṁ kṛçodaraṁ
prāṁçuṁ sudurdharṣataraṁ
tathâiva hy-amitañjasaṁ,
Tasminn utpatamāne ca
pracacāla vasundharā
mahormikalitāvartaç
cuxubhe sa mahodadhih.

o: Even as the Moon (shows herself to be) after having strewn fire over the spotless heavens with rising stars, such a being is said to have appeared then

having the colour of the blue lotus having sharp teeth a small stomach being tall and difficult to withstand likewise of enormous strength, and the moment this being came into existence the earth trembled violently and the ocean rose in great waves causing maelstroms in its disturbance.

This being was called Asi and was a mighty sword that came forth to protect mankind and to destroy the enemies of the Sura's. Brahmā gave this sword to Rudra to avert misdoing. Rudra gave it to Viṣṇu, Viṣṇu to Marīci, Marīci to the great wise men (Ṛṣi's), these to Vāsava, and Vāsava to the Rulers of the world, these to Manu, son of the Sun, that is: to the Law.

2. Sūrya, the Sun.

Sūrya and Āditya are the common names for the sun. The name sūrya which means the Luminous, comes from the verb sūr, suar, svar = to shine, from which we also have svar and svarga.

Ekaḥ Sūryaḥ sarvam idaṁ vibhāti III,10658

o: The one sun lights all this (universe).

Kāmañ ca te kariṣyāmi
yan māṁ vakṣyasi Bāhuka
Vidarbhāṁ yadi yātvâdya
Sūryaṁ darçayitâsi me III,2827, 11867.

o: I will fulfill your wish which ever you may mention, o Bāhuka, if you will go to-day to Vidarbhā and show me the sun.

Āditya (III,11874. XIII,7636) comes according to I,2523 from Aditi who was the one of Daxa prajāpati's

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daugthers that married Kaçyapa prajāpati (XII,7537) and whose children are called Ā d i t y a's.

Adityāṁ dvādaç-Âdityāh
sambhūtā bhuvaneçvarāh etc. see above.

o: From Aditi descend the 12 Āditya's,
the rulers of the world.

Aditi as mother of the sun must doubtless be understood as a-diti, the boundless, the endless (light), cfr. Rigveda āditeya sūria. When she is called D e v a m ā t a r (IX,2515), this means: the mother of the shining (gods).

The sun was made the r u l e r of the f l a m i n g l i g h t s (XII,4499).

As a P e r s o n the sun appears in III,17077, where it is said:

Ājagāma tato rājaṁs
tvaramāṇo Divākarah
madhupiṅgo mahābāhuh
kambugrīvo hasann iva
aṅgadī baddhamukuṭo
diçah prajvālayann iva.

o: Thereupon, o king, the Maker of the day came hastily, (he was) yellow as honey, had great arms, a neck like a tortoise shell, and he smiled, he wore bracelets, and was adorned with a diadem, and lit up all the quarters of the heavens.

His earrings Aditi had given him according to III,17118.

His w i f e is called in I,2599 T v ā s t r ī vāḍavārūpadhāriṇī, who was in the shape of a mare, and in XIII,6751 Suvarcalā, the greatly shining.

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His sister Sureṇu is married to Mārtaṇḍa (Harivaṁça 546).

His daughter Suprajā was married to Bhānu (III,14184).

As his son is named in XII,4495 Yama with the surname Vāivasvata ɔ: son of Vivasvat, cfr. Yama.

His car has but one wheel, and is drawn by a Nāga, see XII,13900.

Vivasvato gacchati paryayena
voḍhum bhavāṁs taṁ ratham ekacakraṁ
ɔ: Thou goest in turn to draw
that one-wheeled chariot of the sun

but according to VII,8681 it is drawn by 7 horses

Ekacakraṁ rathaṁ tasya
taṁ ūhuh suciraṁ·hayāh
ekacakram ivârkasya
rathaṁ sapta hayā yathā
ɔ: His one-wheeled chariot, the shining one,
drew the horses, like the 7 horses (draw)
the sun's one-wheeled chariot.

His charioteer is Aruṇa. Aruṇa is the name of the god of the Dawn, it means according to its derivation the red one, because the word is related to aruṣa, red.

Aruṇa and Garuḍa were Kaçyapa's sons by Vinatā, Daxa prajāpati's daughter (I,2520). Aruṇa was the elder and Garuḍa the younger, as it appears from the following tale (I,1073).

Daxa prajāpati had two beautiful daughters, Kadru and Vinatā. They became the wives of Kaçyapa, and he granted each (I,2520) of them a present. Kadru

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chose 1000 sons in the form of serpents all equal in splendour, but Vinatā chose only two, that were to surpass Kadru's sons in splendour and strength. After a long time Kadru bore 1000 eggs and Vinatā 2. Five hundred years after this Kadru's sons came out of the eggs, but Vinatā's twins did not appear. Covered with shame Vinatā broke one of the eggs and saw a son whose one part was full grown, but whose other part was incomplete. In anger the son cursed his mother in the following words: "Inasmuch as I am made imcomplete by you, shall you become a slave, but if you live 5 thousand years without jealousy then shall you be freed from slavery, and if you will have your son to become famous you must till then guard him well. With these words he rose in the air and as Aruṇa he always sits at the front of the sun's chariot as charioteer (VII,7906). But Garuḍa was born at the appointed time. He has the serpents for food. As soon as he was born he forsook his mother and soared up into the air. He lives not only on serpents, but also on the leavings of others.

Aruṇa is called Kaçyapa's wise son in I,1274.

Kaçyapâsya suto dhīmān
Aruṇêty-abhiviçrutah

and the sun's charioteer who stands on the chariot in front of the sun, has a big body and great effulgence, and prevents the sun from burning up the world in his anger. In VII,8458 he is said to steal the splendour of the moon.

Garuḍa and Suparṇa are the most common names for the King of the Birds, paxirāj (III,10574).

Garuḍa and Suparṇa are perhaps expressions for the rāpidity and strength of the light and the lightning.

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Garuḍa means probably the same as garutmat, the winged one, from garut, a wing, for in V,3850 Garuḍa is plainly adressed as Garutmat:

Garutman bhujagendrāre
Suparṇa Vinatātmaja

Suparṇa means one who has handsome feathers or wings, from su and parṇa (V,3675, 5290. I,1502, 1518).

Garuḍa is, as explained above, Aruṇa's younger brother, Aruṇānuja (V,3853), and is called, like Aruṇa, a son of Vinatā and Kaçyapa, Vinatāsūnu, Vāinateya, (I,1504. V,3587, 3854) and Kāçyapeya (I,1437).

According to V,3587 Garuḍa has 6 sons: viz Sumukha, Sunāman, Sunetra, Suvarcas, Suruc and Suvala, and from them descend all Vinatā's kindred of serpent-eating birds who worship Viṣṇu as their great protector. About Sumukha see above p. 43.

Garuḍa lives south of Niṣadha in the land of Hiraṇmaya by the river Hiraṇvatī (VI,290).

He is pictured as being immensely big and strong and like Agni in splendour (I,1242, 1245) and with eyes red as the clear lightning (I,1241). With the wind caused by his wings he is able to stop the (rotation of the) three worlds (V,3674. VIII,3426). His haste and violence is so great that he seems to drag the earth itself with its waters, mountains and forests after him (V,3857. VII,1605. I,1523). But once when he boasted of his strength Viṣṇu punished him for his arrogance by laying the whole weight of his right arm upon him (V,3674). How for an instant he loses his wings as a punishment for his bad thoughts is told in V,2873. How he is offended at being denied his lawful food the serpent Sumukha, is related in the same place.

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From the time of creation the serpents are by the creator, dhātar, intended for Garuḍa's eating (V,3677. I,1093), therefore he is called the Serpent-eater, pannagāçaka (II,946. V,3855), the serpent-destroyer, nāgaxayakara (I,1247).

Garuḍa is portrayed on Viṣṇu's banner (XIII,6820, 3686.. I,1510. V,3701), cfr. Viṣṇu.

As to Garuḍa's Deeds we must mention, that at his birth he broke the egg without his mother's assistance, and immediately swung himself up into the air (I,1239). His great achievement of stealing Amṛta from the Gods, is told in I,1320—1545.

Amongst the 108 Names of the Sun (III,146, mark the hymn to the sun III,166) some signify his function of giving light, viz.

Arka, from arc, radiate, shine.
Tamisra-hán, killing darkness.
Tamo-nuda, dispelling darkness.
Divā-kara, making light.
Dīptāṁçu, having shining rays.
Prabhā-kara, making light.
Bhānu, from bhā, to shine.
Bhās-kara, making light.
Vibhāvasu, from bhā, to shine.
Vivasvat, from vas, to shine.
Sahasrāṁçu, having a thousand rays.
Sūrya, from sūr, to shine.

And as such he is therefore called the Eye of the World:

Tvaṁ Bhāno jagataç caxus III,166.

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Ruler of all shining bodies, īçaṁ ... tejasāṁ Bhāskarañ cakre XII,1499. IX,2846.

And with his heat he calls forth and sustains all living things. Therefore he is also called: Father of all beings (III,135 follow. XIII,4620), and when he rises on the horizon, then all turn with a prayer towards him (VII,8459. III,11847, 164).

The following names belong doubtless to this side of his nature:

Aryaman	Pūṣan
Jīvana	Bhaga
Dhātar	Savitar
Pāvaka	

In XIII,1681 Āditya is said to be the Entrance to the Roads (Kingdom) of the Deva's:

Ayaṁ sa Devayānānāṁ
Ādityo dvāram ucyate.

And according to XII,11057 the whole world will shrivel or dry up at the moment of Dissolution.

Both phases of the nature of this deity we find in the Rigveda, expressed in the names of Sūrya and Savitar.

3. Indra.

Indra is the head of the Sura's (Deva's):

Surānāṁ pravara (III,10656)
Devānām asmi Vāsavah (VI,1226).

According to XII,611. VI,240 he obtained Indraship through surpassing all the other gods by his sacrifices; in XII,3662 he is said, on the contrary, to have become

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Devādhipa after killing a number of Dāitya's and Dānava's, cfr. III,13216. He was called Mahendra, the Great Indra, after he had conquered and killed Vṛtra, as remarked iu V,4562 (cfr. XII,138).

Indro Vṛtravadhenâiva
Mahendrah samapadyata
māhendraṁ pragrahaṁ lebhe
lokānāñ cêçvaro 'bhavat.

Further he is named Devendra, Devānāṁ deva, Devarāja, Sarvadeveça and Çakra. These seem to be the more frequently occurring names for this god. Regarding his many other names see below.

The Etymology of the word Indra is uncertain. The grammarian Vopadeva specifies, to be sure, a root id in the sense of equipping with great power, but this is perhaps only a grammatical root, as it is not to be found in literature. It is more probable that the word Indra originally has been Indura from indu, a drop, as it is sometimes in Rigveda to be read in three syllables, and as Indra is so often associated with rain and is designated as he who sends rain, f.i. I,1135. III,3991, 13217, 670. VI,434. I,1286, 2122. XII,8424.

na vavarṣa Sahasrāxas XIV,2857. I,8091.

yadi dvādaça varṣāṇi
na varṣisyati Vāsavah XIV,2864. I,8091.

This feature of his nature has later been detached and made an independent deity under the name of Parjanya, see below.

The word Çakra comes from çak, to be strong, and signifies the Mighty.

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Indra's wife, Indrāṇī (I,7351. III,1854), Mahendrāṇī (III,1672) is called Çacī (III,1854. XIII,6750) which is derived from the same root as Çakra, and therefore also means the Mighty. In IX,2763 it is related how Bhāradvāja's daughter, the beautiful Çrutāvatī, submitted herself to great penances, in order to become the wife of Indra.

His beautiful and always victorious elephant who stands at the entrance to Svarga, is called Āirāvata (III,1676, 1753, 14321) or Āirāvaṇa (XII,8291), and has 4 tusks. It resembles the mountain Kāilāsa.

His horse Uccāihçravas (I,1094, 1190, 1223, 1235. VIII,243) came forth under the churning of the ocean, and is white with a black tail.

His chariot, ratha, is spoken of without name in III,1714. See follow. It is drawn by 10,000 (XIII,173 by 1000 white) reddish yellow horses (III,1720) as speedy as the wind. It scatters the dark clouds as it cleaves the sky and fills all quarters of the heavens with a din like the crash of thunderclouds. Swords, spears and clubs, flashing lightning and thunderbolts as well as most frightful serpents are on the chariot. When Arjuna began to think of it, it appeared at once.

Erect on his chariot stands his flagstaff, Vāijayanta, decorated with gold, bright dark blue and straight as a bamboo (III,1721).

His charioteer, sārathi, minister, mantrin, and friend, sakhi (III,1732. V,3644) is Mātali, who is Indra's equal in bravery. Mātali's wife is called Sudharmā (V,3519) and his daughter Guṇakeçī was famous for her beauty. When Mātali sought a bridegroom for her (V,3511) he found none suitable, neither among

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Gods, Dāitya's, Gandharva's, Men or Ṛṣi's. He therefore, in the night, consulted his wife, and determined at last to make a journey to the world of the Nāga's, as he said to himself: possibly there may be found there a suitable husband for her. On the way there he met Nārada, and after they both had got leave of Varuṇa to visit the Nāga-world, they began to wander about in that world and at last found the beautiful Sumukha who then became the husband of Guṇakeçī (V,3672).

The weapons of Indra are as follows:

The thunderbolt, vajra, which Tvaṣṭar made from the bones of the Ṛṣi Dadhica (Agastya). It surpasses all other weapons, for with that he cleaves mountains and with that he struck off Vṛtra's head (V,4798).

The bow Vijaya (V,5354).

The trumpet, çaṅkha, by name Devadatta (III,12076).

His kingdom or world, Indraloka, Çakraloka (XIII,7111) is called Svar, Svargati, Svarloka, Div and Devaloka o: the world of light and the shining gods (III,15442, 7038, 1705, 1749. I,263. VIII,1400). Svarga is most likely originally an adjective implying marga, road, therefore the road leading to Svarga, cfr. III,11163.

Devalokasya margo 'yam,
agamyo mānuṣāih sadā
o: This is the way to Devaloka
which can never be trodden by man.

The entrance to Svarga is called Svargadvāra (III,7038), and at the gate stands Āirāvata (III,1753).

From the Himavat-mountains which are the most excellent in the world (XIII,1407) and which are extolled

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as divine, holy and loved by the gods who seek these regions, they using them as pleasure-grounds (III,1495, 11606); from these mountains of which Meru is the centre (see „Fire Forstudier" p. 48) you ascend through the air to Svarga (III,1727, 1744, 12032, 15442). From Mandara in this mountain-range Arjuna ascended to Indra's heaven conveyed there by Mātali in Indra's chariot, after he had first sung this beautiful hymn to the mountain: (III,1735).

Sādhūnāṁ puṇyaçīlānāṁ
munīnāṁ puṇyakarmaṇāṁ
tvaṁ sadā saṁçrayah cāila
svargamārgābhikāṅxiṇāṁ,
Tvatprasādāt sadā çāila
brāhmaṇāh xatriyā viçah
svargaṁ prāptāç caranti sma
devāih saha gatavyathāh.
Adrirāja mahāçāila
munisaṁçraya tīrthavan
gacchāmy-āmantrayitvā tvāṁ
sukham asmy-uṣitas tvayi,
Ṭava sānūni kuñjāç ca
nadyah prasravaṇāni ca
tīrthāni ca supuṇyāni
mayā dṛṣṭāny-anekaçah,
Phalāni ca sugandhīni
bhaxitāni tatas tatah
susugandhāç ca vāryoghās
ṭvaccharīravinihsṛtāh
Amṛtāsvādanīyā me
pītāh prasravaṇodakāh,
çiçur yathā pitur aṅke

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susukhaṁ vartate naga
Tathā tavâṅke lalitam
çāilarāja mayā prabho
apsaroganasaṅkirṇe
brahmāghoṣānunādite,
Sukham asmy-uṣitah çāila
tava sānuṣu nityadā.

ɔ: O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brāhmanas and Kshatriyas and Vaiçyas attain heaven, and their anxieties gone, sport with the celestials! O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines! Happily have I dwelt on thy heights! I leave thee now, bidding thee farewell! Oft have I seen thy table-lands and bowers, thy springs and brooks, and the sacred shrines on thy breast! I have also eaten the savoury fruits growing on thee, and have slaked my thirst with draughts of perfumed water oozing from thy body! I have also drunk the water of thy springs, sweet as Amrita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O exalted one, sported on thy breast echoing with the notes of Apsaras and the chaunting of the Vedas! O mountain, every day have I lived happily on thy table-lands! (Roy.)

What he then sees in the various heavenly regions is related in III.1745 follow.

The grove in Svarga is called Nandana (III.1757, 12036, 15449).

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Indra's city is called Amaravatī (III,1755). It has 1000 gates and an extent of 100 yojana's (I,3592). It is adorned with precious stones and yields all seasons' fruit. The sun does not scorch there, and neither heat nor cold nor fatigue torments people. Neither grief nor despondency nor weakness rules, nor anger nor covetousness. All are content (III,12036).

His assembly-hall, sabhā, is called Puskaramālinī (II,310). It is built by Çakra himself and can move at its own pleasure in any direction. It is 150 yojana's in length, 100 in breadth and 5 in height. It drives away the weakness of old age, fatigue and fear. Full of rooms and seats and ornamented with heavenly trees it is extremely beautiful. Here sits Çakra with his wife Çacī. He has a crown on his head, and a white screen is held over him (II,288. III,1772).

If you ask, who comes to Indra, there is particularly mentioned 3 classes of mankind: those who sacrifice, those who do penance, and those who behave like heroes in battle (II,498. III,1748, 1759. IX,3086. XI,61). In XIII,6632 all those are named who go to Svarga, svargagāminas.

Indra's special names. Beside the common names Indra and Çakra which seem to express the dignity and power of the god as the highest amongst the gods, we find in the Mahābhārata several other names that have a similar meaning. To these must be reckoned:

Tridaçādhipa	Vajradhara	Vajrin
Tridivasya ekarāja	Vajrapāṇi	Surendra
Trāilokyapati	Vajrasya bhartar	Sureçvara
Marutvat	Vajrabhṛt	

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Whereas:

Sahasrāxi[1], Sahasranetra and Vāsava

seem to refer to the light-world, the foundation for the whole Indra-myth.

Maghavan and Çatakratu, no doubt, belong to one another and refer to Indra having obtained his Indraship through sacrificing.

The other names express Indra's war with evil hostile powers, partly in a general way, but also especially as regards certain Asura's:

Dāitya-Dānava-han, -sūdana.	Namucer hantar
Purandara	Pākaçāsana
Surārihan	Prahlādahan
—	Vala-Vṛtra-han
Balanāçana	Çaṁvara-Pāka-han
Balahan.	

The Deeds of Indra.

We have seen above that the Asura's and the Sura's were half-brothers, that they quarrelled about the Amṛta, and that this strife lasted for thousands of years. The Sura's with Indra at their head conquered at last by the help of Viṣṇu (III,479) and Indra became Lord of the three worlds. Now commenced a happy time which is in III,13216 described thus:

[1] While it is related in I,7705 that Indra got 1000 big red eyes on his back, sides and in front when he, fascinated by Tilottamā's beauty, gazed on her as she walked round him and the other gods, it says on the contrary in XIII,2928 that Gāutama had cursed Indra, because he could not control his passions, and had therefore caused 1000 sexual marks to appear on his body, which however he afterwards, from pity, permitted to disappear.

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When that horrible conflict between the Gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful. And the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods, seated on the back of his elephant Āirāvata, surveyed his happy subjects. And he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brāhmaṇas in the observance, besides, of various excellent vows. (Roy.)

Çrī came and dwelt with Indra (XII,8419). But prosperity made him arrogant. He abused his power and was guilty of heavy crimes (V,374). While he at an earlier period had shewn himself deserving by the invention of arms with which to chastise the Asura's (V,838) and by killing these both in numbers (XII,3660. III,12082 follow., 11909. II,941) as well as individually, further by freeing Tārakā, Vrihaspati's wife (II,939. VII,2994) and Puloma's daughter (X,599), he, on the other hand, seduced Ahalyā (V,373. XIII,2327), and de-

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sired Ruci, Devaçarman's wife (XIII,2209). He killed Namuci although he had formed a friendship with him (IX,2435), and even was guilty of murdering the Brāhmaṇa Viçvarupa Triçiras. This last event is related in V,228, and abridged it reads thus:

Viçvarūpa Triçiras, Tvaṣṭar's threeheaded son practised penance in a high degree. Indra was afraid he would deprive him of his position, he therefore sent a lovely Apsaras to tempt him, but as this did not succeed, Indra slew him with his thunderbolt, and commanded a woodcutter to chop off his head. When Tvaṣṭar heard what had happened, his eyes reddened with rage, and he said: since Indra has killed my son who has done no harm but constantly been engaged in doing penance; I will create Vṛitra, and he created Vṛitra and commanded him to kill Indra. There now followed a long war between Vṛitra and Indra (cfr. XII,10104, 13211. XIV,298). References to this struggle are to be found in many places (see III,1608. VII,2992. VIII,4798). The gods have recourse to Viṣṇu who advises them to make peace, but Vṛitra will not consent to a reconciliation unless they promise him invulnerability against dry or wet, stone or wood, sword or javelin, by day and by night. Peace was made on these terms and both Vṛitra and Indra were satisfied. But it was nevertheless Indra's secret and constant wish to kill Vṛitra. So meeting him once on the sea-shore, he said to himself: now it is neither day nor night, now he can be killed by me, and seeing at the same time a quantity of froth on the sea, he said to himself: this is neither dry nor wet, neither is it a weapon; and he took the froth and cast it towards Vṛitra together with

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the thunderbolt which Viṣṇu had entered, and thus did he kill Vṛitra. But shortly afterwards he became depressed in spirits and downhearted when he reflected on his own duplicity and the Brāhmaṇa-murder he had committed. He flew to the farthest corners of the earth, where he lived hidden in the stalk of a lotus in a lake. Then the earth became desolate, for it had no king. The forest withered. The rivers ceased to flow, and the animals perished for want of rain. Then gods and ṛṣis went to Nahuṣa and persuaded him to be king, But when N. had been crowned a king he also abandoned himself to sensual pleasures. And seeing one day the ravishing Çacī, Indra's wife, he desired her. Çacī asked Vṛhaspati to protect her. And Vṛhaspati said: thou shalt not be afraid, Indra will soon come back: But Nahuṣa defended his conduct and said; Indra violated Ahalyā, why did you not prevent that? Vṛhaspati then advised Çacī to ask for delay in satisfying his importunity. Çacī went and asked for postponement, „for no one knows what has become of Indra", she said, and she succeeded in getting postponement. In the meantime the gods sought the advice of Viṣṇu, who said: let Indra perform a sacrifice of horses to me, then he will regain his position. And an offering of horses was accomplished, which freed Indra from his fear. His hiding place was discovered. Çacī besought him to return and kill the villain Nahuṣa. Then, when Nahuṣa, at the request of Çacī, to show his greatness and power caused ṛṣis to be harnessed to his chariot, and even set his foot on the holy Agastya's head, then his hour had come. By the help of the gods Indra came back and was again crowned king of the gods, while Nahuṣa was

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cast down from heaven and thereafter for 10,000 years was compelled to wander about the world in the shape of a monster serpent.

The Namuci-myth (IX,2433) agrees in its principal features with the story of Vṛitra.

There are also many references to this myth in the Mahābhārata. Thus in II,1957. III,11901. VI,3678. VIII,4530.

Nahuṣa; see p. 90 under Vṛtra.

Prahrāda, see XII,4568, 8021.

Vali, see XII,8218. VII,4081.

Sarvakāmadughā, Indra's wishing cow.

Surabhi or Suravi, the divine, beautiful and gentle cow, mother of all cows, gavām mātar, daughter of Daxa prajāpati (I,3927. III,14486. XII,6432. XIII,7638, 3906). She lives in Rasātala, the 7th layer under the earth (V,3602), gives a milk in which is the strength of all the best things on earth, and becomes Svadhā, Sudhā and Amṛta for those that live on these drinks (V,3614). In XIII,3713 it is said of Surabhi:

Sâsṛjat sāurabheyīs tu
Surabhir lokamātṛkāh
o: But she, Surabhi, created daughters
who became the mothers of the world.

According to V,3609 four of her daughters are called: Surūpā, Haṁsikā, Subhadrā and Sarvakāmadughā, who each bear separately the east, the south, the west and the north corners of the heavens. In I,2631 Surabhi is said to have had two other daughters named Rohiṇī the happy, and the distinguished Gandharvī.

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It is related in III,330 foll. that Surabhi weeps because her sickly son is tormented by the ploughman with the goad.

As a reward for her great penitential exercises on mount Kāilāsa Brahmā bestowed immortality on her and a dwelling in Go-loka above Triloka, the three worlds. (XIII,3903 foll.)

Surabhi's daughter by Kaçyapa is called Sarvakāmadughā or only Kāmadughā (VI,1232) or Kāmaduh, she who grants all wishes (I,3927) also Nandinī, the fascinating. She is the best of all wishing-cows. She is fat and gives abundance of sweet milk, and the mortal who drinks her milk will be for a thousand years like a strong youth. She has a beautiful neck and lovely hoofs, and she is furnished with all virtues. Varuṇi ɔ: Varuṇa's son Vaçiṣṭha obtained her as offering cow, homadhenu, but she was once stolen by Dyo (Dyāus) and as a punishment for his crime Dyo had to dwell for a long time on the Earth, in the world of mortals. According to III,2121 Kāmadughā is Indra's wishingcow.

Parjanya. In order to arrive at a proper understanding of the fact that in India we meet with a distinct deity for the rainfall, we must first consider what is recorded not only from former times but up to the present day, both of the rain's power and violence and of its utility and blessing for the soil, when the land has been parched by the burning heat of the sun for three whole months.

The hot season begins in April and lasts till about the 20 June, by the end of that time man, animals, and vegetation languish. Concerning this read Kālidāsa's

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masterly description of Grīṣma and Varsha in his Ritusaṁhāra and among modern authors Acland[1]) and others. At last when the heat is most powerful, dark clouds show themselves on the horizon, then there comes a few refreshing drops and finally the thunder clouds burst with furious and violent crashes raging with immense might. It seldom lasts more than one or two hours, but what a scene of destruction is to be seen here when it is over: uprooted trees and houses levelled with the ground. The hot season is followed by a rainy season in which the swollen rivers wash the trees from

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[1] Manners and Customs of India p. 17, 60, 50: there is something very grand, though awful in these furious tempest-bursts within the tropics. A few minutes back not a leaf rustled, now the trees are waving to and fro etc. In the night my wife was tossed out of bed. We were in the greatest danger of being drowned. Towards morning, however, the wind abated. The heat was excessive: not a breath of wind stirred the air. Pag. 122: How little is known in England of what a thunderstorm is! At this minute (about ten o'clock in the evening) the rain is pouring down in vast sheets of water rather than in drops. For the last two hours the lightning has not ceased for a minute at a time, whilst the thunder has continued incessantly, varied occasionally by a tremendous crash, which bursts immediately above the house and shakes it to its very foundation. Add to this the roaring of the sea and the howling of the wind . . . at this station most of the European houses are blown down once in two or three years . . . I find that the depth of water which fell in the two hours and a half that the storm continued was one inch and a half, a quantity which in England, I believe, would not fall without many days of rain.

All small houses have been carried away by the flood and rain, and many people are houseless. This was in the neighbourhood of the great river Ganges. The water increased so much that only the tops of the trees were to be seen above the water. — We have $7^{1}/_{4}$ inch to day. We are astonished at the great number of trees fallen. There is not a spot where the storm has not done great damage. Santhal Posten for November 1900.

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the banks and carry them away with them on their violent course. In the Mahābhārata there are many references to these heavy storms and floods of rain.

Tatah kadācit tasyâtha
vanasthasya samantatah
Pātayann iva vṛxāṁs tān
sumahān vātasambhramah,
meghasaṅkulam ākāçaṁ
vidyunmaṇḍalamaṇḍitaṁ,
Sañchannas tu muhūrtena
nāusārthāir iva sāgarah,
vāridhārāsamūhena
sampravṛṣṭah Çatakratuh
xaṇena pūrayām āsa
salilena vasundharāṁ,
tato dhārākule kāle
sambhraman naṣṭacetanah
çītārtas tad vanaṁ sarvaṁ
ākulenântarātmanā
nâiva nimnaṁ sthalaṁ vâpi
so 'vindata vihaṅgahā,
pūrito hi jalāughena
tasya mārgo, vanasya tu
paxiṇo varṣavegena
hatā līnās tadâbhavan,
mṛgasiṁhavarāhāç ca
thalam āçritya çerate,
mahatā vātavarṣena
trāsitās te vanāukasah
bhayārtāç ca xudhārtāç ca
babhramuh sahitā vane. XII.5477.

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ɔ: Once while he was in the forest a violent whirlwind arose which nearly overthrew the trees on all sides. The atmosphere which was full of clouds. was ornamented by a circle of lightning. It was for an instant just like a sea covered with ships and caravans. Çatakratu who had begun to rain with a quantity of raindrops filled in an instant the earth with water. Thereupon, at that time, when everything was overfilled with water, running about all over the wood, distraught, suffering from cold, with bewildered senses that birdcatcher found neither lowland nor continent (where he might dwell), for his way was filled with water-courses. And the birds of the forest killed by the fury of the rain or dying, and deer, lions and boars, sought the mainland and lay down to rest frightened by the heavy storm and rain, and tortured by fear and hunger, they wandered about, all together in the wood.

Te samāsādya Kṣāunteyam
āvṛṇvañ charavṛṣṭibhih
parvataṁ vāridhārābhih
prāvṛṣîva balāhakah. VII,5635, 5247.

ɔ: They attacked Kuntī's son and covered him with a rain of arrows as the clouds in the rainy season (deluge) the mountain with floods of rain.

Parjanya denotes originally only the rain-cloud, for in this signification it is very often used as neuter, thus for instance in II,1624:

Apramatto sthito nityaṁ
prajāh pāhi viçāmpate

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parjanyam iva bhūtāni
mahādrumam iva dvijāh.

o: Be always indefatigable,
protect beings, o Prince,
as the rain-cloud (benefits) the creatures
as the birds (seek shelter) in the large tree.

But later the rain-cloud was personified, and Parjanya used in the sense of the Raingod, f. i.

Tatah sāyakavarṣena
Parjanya iva vṛṣṭimān
parān avakirat Pārthah
parvatān iva nīradah. VII,3153.

o: Thereupon Pārtha overwhelmed the enemy with a rain of arrows, even as Parjanya followed by rain, (and) as the cloud (deluges) the mountains.

Pṛthivīṁ lāṅgalenêha
bhittvā vījaṁ vapaty-uta
āste 'yaṁ karṣakah tuṣṇīṁ,
Parjanyas tatra kāraṇaṁ, III,1248
vṛṣṭiç cen nânugṛhṇīyād
anenās tatra karṣakah. III,1248.

o: After having broken the earth with the plough-share the ploughman sows the seed, (thereupon) he sits in silence, the reason is that he waits for Parjanya, if the rain does not favour him, it is not his fault.

Of Parjanya it is said:

Samyag varṣati Parjanyah
çasyasampada uttamāh. III,13217, 10016. VII,3153.

o: Parjanya rained plentifully (and forwarded) the richest harvest.

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In the list of Āditya's in XIX,11548 and I,4824[1]) Harivaṁça 13143 and in other places Parjanya is noted as an independent god equal to Indra.

But that Parjanya is originally identical with Indra seems to appear from XIV,2856–59, where it is said:

Tâthā ty-anekāir munibhir
mahantah kratavah kṛtāh
evaṁvidhe tv-Agastyasya
vartamāne tathâdhvane
Na vavarṣa Sahasrāxas,
tadā Bharatasattama
tatah karmāntare rājann
Agastyasya mahātmanah
kathêyam abhinirvṛttā
munīnāṁ bhāvitātmanāṁ:
Agastyo yajamāno 'sāu
dadāty-annaṁ vimatsarah
na ca varṣati Parjanyah
katham annaṁ bhaviṣyati.

o: For thus great sacrifices were made, but when such an offering was likewise undertaken by Agastya, Indra did not rain. Thereupon during the sacrificial act this conversation took place between the holy monks: this A. who offers a sacrifice, gives food generously, still Parjanya raineth not, how then can there be food.

The absence of rain, as we well know, causes the great and constantly recurring famine in India even now.

[1]) In the last place P. is the 13th, although in the same place it is said that there are 12 Āditya's.

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4. Varuṇa.

Varuṇa from var, to surround, means in all probability originally the heavenly sea of light which surrounds all things; Varuṇa is especially to be understood as referring to the light of the night, whilst Mittra, with whom Varuṇa is often combined, means the light of day. Such expressions as puttro Aditer and sitaprabhas may thus be explained.

Tato vāidūryavarṇabho
bhāsayan sarvato diçah
yādogaṇavṛtah çrīmān
ājagāma Jaleçvarah III,1668.

o: Therupon having the lazur stone's shining blue colour and surrounded by a host of aquatic animals, lighting up the heavens on all sides, the glorious lord of the waters appeared.

Puttro 'diter mahābhāgo
Varuṇo vāi sitaprabhah IX,2841.

o: Aditi's son, the happy, Varuṇa with the white radiance.

And when Varuṇa and Mittra are combined, they seem to denote the highest radiance and glory.

bhrātus puttrān pradāsyāmi
Mittra-Varuṇayos samān I,4260. XIII,7666. III,8797.

o: I will give my brother children who resemble Mittra and Varuṇa.

But in the Mahābhārata Varuṇa appears only as the God of the ocean, lakes and water courses under the following names: Apāmpati (V,3527. IX,7423). Jaleçvara (XIII,7245. VII,8194), Jalādhipa (XIII,7262),

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Vāripa (XIII,7259), Udakapati (V,3531), Nadīpati (IX,2735), sarvāsāṁ saritām pati (IX,2734), Yādasām bhartṛ (III,1670). As Lord of the waters he also rules over the Asura's. (XII,4499.) And according to IX,2733 he was unanimously appointed by the gods to this supremacy at the beginning of the Kṛtayuga.

His realm lies in the west (XIII,4666) and is rich and happy.

Pasyôdakapateh sthānaṁ
sarvato bhadram ṛddhimat V,3531.

and the ocean is his dwelling, sāgaro Varuṇālayo (V,5603. I,1210. IX,2734). In III,12079 follow. I,1207 follow. the ocean is described with its contents: nāga's, monsters, amṛta, vaḍava, precious stones etc. In XII, the saltness of the sea is explained. In V,3563 (cfr. 3539) there is mention of an egg deposited in the sea from which at the end of the world flames will burst forth and burn up the whole of the three worlds, triloka.

His city, pura, (XIII,7245) the most beautiful in the world, shines with many palaces, with Apsaras'es and divine pleasures.

His palace, bhavana, is entirely of gold (V,3535), and there he has a sunshade, chattra, from which cooling waters drip (V,3544).

Varuṇa has (II,353 follow.) an incomparably resplendent assembly-hall, sabhā, with walls and gates. It was built by Viçvakarman in the midst of the waters, and it is furnished with divine trees which consist of pearls and produce fruit and flowers of all colours. Bushes with lovely singing birds are there to be found. In this hall Varuṇa sits with his wife, surrounded by Nāga's, Dāitya's, Dānava's and many other beings.

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In III,1691 Varuṇa is described as being dark blue like the cloud, jaladharaçyāma.

His wife's name is Siddhi (XII,11095) or Gāurī[1] (XIII,6751, 7637) or Vāruṇī[2] (II,358).

His son, Puṣkara (V,3533, is married to Soma's daughter Jyotsnākālī, and the connection between Varuṇa and Soma is in IX,2735 expressed thus:

Samudro 'yaṁ tava vaçe
bhaviṣyati nadīpatiḥ,
Somena sārdhañ ca tava
hānivṛddhī bhaviṣyataḥ.

ɔ: This sea, lord of the rivers, will submit to thee, and as well as for Soma will there also for thee be flow and ebb.

His minister, mantrin, is called Sunābha (II,380).

Like Yama, Varuṇa has a noose, he is pāçavat. (VI,3136), dharmapāçadhara (II.369). See further XII,8301, 8323, 3554. III,1693.

And he has a trumpet, çaṅkha, which Viçvakarman skilfully had fashioned from a thousand goldcoins (II,1922).

The Deeds of Varuṇa.

Soma deemed the brāhmaṇa Utathya to be a suitable husband for his exceedingly beautiful daughter, and in the course of time Soma's father Atri, invited Utathya to his house, and presented him with the girl. But

[1] The wife of Çiva is also called Gāurī.

[2] Roy understands Vāruṇī here as the queen of Varuṇa. But according to Rāmāyaṇa I,45, 36 (Bombay Edition) Varuṇī is Varuṇasya kanyā, Varuṇa's daughter.

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it became known that the handsome Varuṇa had long desired her and coming one fine day to the forest where Utathya lived he stole her after she had gone into the water to bathe, and he brought her home to his own palace and amused himself with her there. But when Utathya heard of this he said to Nārada: go to Varuṇa and say that he must give me back my wife. Nārada went, but Varuṇa refused to comply with his request. Then Utathya became inflamed with rage, and on the strength of the number of his sacrifices, he drank up all the waters (cfr. Agastya III,8797). Then Varuṇa became faint-hearted and his relatives and friends likewise. Still he would not restore the wife of Utathya. Then Utathya commanded the Earth: let there be land where before there where 600,000 lakes, and the earth became arid there. And to the rivers he said: o river disappear in the desert. When thus the region had become waste, Varuṇa took at last Utathya's wife with him and delivered her to Nārada. And when Utathaya received his wife he was again happy, and released the world and Varuṇa from their grief (XIII,7240 follow.).

5. Viṣṇu.

If we abide by the elder part of the myth of Viṣṇu, and as far as possible leave all that respecting Kṛṣṇa out of the question, the latter clearly showing itself to be a newer addition or retouching of the subject, we shall find that, after Viṣṇu the names Nārāyaṇa and Hari are those which most frequently occur in the Mahābhārata. When he sometimes is also called Devadeva, the God of the gods, this is only an appellation through which his worshippers wish to increase

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his reputation. Respecting his many other names see below.

He is one of the Āditya's. In V,3503 we read:

Ādityānāṁ hi sarveṣāṁ
Viṣṇur ekaḥ sanātanaḥ
ajayaç câvyayaç câiva
çāçvatah prabhur īçvarah.

ɔ: For of all the Āditya's Viṣṇu alone is enduring, unconquerable and imperishable, the everlasting and mighty lord.

And he was the youngest of them (I,2600). In Rig-veda Viṣṇu is often mentioned together with Indra, and in the Mahābhārata V,3759. III,489 he is called Vāsava's (Indra's) younger brother Vāsavāvaraja.

His dwelling is on the top of Mount Mandara (V,289, cfr. I,1112 and the churning of the ocean) to the east of Meru (III,11860) and to the north of Milk-Sea (VI,300).

Brahmaṇaḥ sadanād ūrdhvaṁ
tad Viṣṇoh paramaṁ padaṁ
çuddhaṁ sanātanaṁ jyotih
Parambrahmêti yaṁ viduh (III,1548, cfr. XI,858).

ɔ: Higher than Brahmā's seat is that Viṣṇu's highest place, the pure, the everlasting light which they call Parambrahma.

Na tatra vipra gacchanti
puruṣā viṣayātmakāh
dambhalobhamahākrodha-
moḥadrohair abhidrutāh,
nirmamā nirahaṅkārā
nirdvandvāh saṁyatendriyāh

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dhyānayogaparāç câiva
tatra gacchanti mānavāh (III,15483).

o: There they who are ensnared by sensual things come not (neither) they who are governed by deceit, covetousness, anger, stupidity and violence. But thither go they who are unselfish, without egotism, without doubt, with controlled senses, they who are absorbed in contemplation and devotion.

Even Brahmarṣi's and Maharṣi's come not there, but only Yati's, that is to say, such as have mastered their passions (III,11861—63).

His person. He has Lotus eyes, padmalocana (I,1117). According to III,15933. XIII,6964. 6891 he has four arms, he is caturbhuja. On his breast he has a mark, çrīvatsa (III,1096) therefore he is called çrīvatsa-vaxas (III,7013) salaxaṇoraska (MBh. Calc. vol. 3 p. 833 at the top) and çrīvatsāṅka (I,2507. VI,2993. XIII,6808). He received this mark, when the great sage Bharadvājā threw water on him because he disturbed him while at prayer. On his breast he wears the divine jewel Kāustubha (I,1147. VI,2993) which came forth from the churning of the ocean (see above). A lotus sprang from his navel when he lay in contemplation, and in that Brahmā with the four faces (III,15820) appeared. Therefore Viṣṇu is often called Padmanābha, having a lotus navel (I,1218, 2506. VI,9293. XIII,6870, 6988. According to Kālidāsa's Meghadūta 57 he has a blue foot. His raiment is yellow, pītavāsas (I,2506).

His couch or bed is the serpent Çeṣa or Ananta (I,1118), who holds the earth at Brahmā's command

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(1,1581), and on which Viṣṇu rests in Yoga-sleep (III,13557. XII,13514); cfr. infra.

He has a golden chariot with 8 wheels, which is as quick as thought:

Xīrodasya samudrasya
Tathâivôttaratah prabhuh
Harir vasati Vāikuṇṭhah
çakate kanakāmaye.
Aṣṭacakraṁ hi tad yānaṁ
bhūtayuktaṁ manojavaṁ
agnivarṇaṁ etc. (VI,300).

ɔ: And to the north of the Milky ocean dwells the lord Hari Vāikuṇṭha on a chariot of gold, eight wheels has his chariot, it is harnessed with demons, it is quick as thought and has the colour of fire.

His sign or standard is the bird Garuḍa (XIII,6820. I,1510); cfr. supra.

Viṣṇu's weapons are: first a çaṅkha, a war trumpet, cfr. VII,9024, then a cakra, a discus called Sudarçana (I,1178. 1186) and further a gadā a club (VI,2986. XIII,596), and he is therefore called çaṅkhacakragadādhara; cakreṇa nihatā Dāityāh, with the cakra the Dāitya's are killed (I,1177, 1186. XIII,6015). Besides these he carries a bow called Çārṅga (VI,2937), after which he is named Çārṅgadhanurdhara (VI,2937). When Nārāyaṇa astra is spoken of in VII,9018, 9209 etc. and Vāiṣṇava astra in VII,1272, Viṣṇu's bow is probably meant.

Viṣṇu's wife is Laxmī who came forth during the churning of the ocean (I,1146). She is also called Çrī,

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and is the Goddess of Fortune and Beauty. In XII,8155 is said: They call me Bhūti, Laxmī, Çrī, thus also in 8354; likewise Padmā in 8353, wise men call her Duhsahā, difficult to bear. In XIII,507 follow. people with whom Çrī dwells are spoken of

Nâiva devo na gandharvo
nâsuro na ca rāxasah
yo mām eko visahitum
çaktah kaçcit purandara (XII,8164).

ɔ: Neither is there any god whatsoever, or gandharva to be found, or asura, or rāxasa, not one who is able to bear me, o Purandara.

In XIII,3861 it says:

Adhruvā capalā ca tvam
sāmānyā bahubhih saha.

ɔ: Inconstant and capricious art thou and associatest with many.

According to XII,2252 a lotus sprang from Viṣṇu's forehead, and out of that came Çrī who became one of the wives of Dharma ɔ: Yama (I,2579).

Observe a conversation between Çrī and Çakra in XII,8335 follow.

Viṣṇu's names. Viṣṇu has like Çiva many names. In XIII,6939 we read:

Jagatprabhum Devadevam
anantam puruṣottamam
stuvan nāmasahasreṇa
puruṣah satatotthitah ... bhavet.

ɔ: To praise with a thousand names the Ruler of the world, the God of gods the infinite highest being one must always be ready.

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And in XIII,6919 follow. his thousand names are enumerated. An Indian explanation of some of these we have in V,2560 follow. XII,13131, but that we cannot rely upon it, may be seen at once from the interpretation that is given of the word Viṣṇu which is derived from the root vṛh. to grow, from which we have vṛhat, great. It is said there namely:

Vṛhatvād Viṣṇur ucyate
ɔ: on account of his greatness he is called Viṣṇu.

An equally fantastic explanation of the predicate sanātana is to be found in XII,7630. Monier Williams translates the word Viṣṇu by all pervading, as he thinks it comes from viṣ or viç, to pervade. Grassmann is of the same opinion. Lassen, on the contrary, solves it vi-snu from vi, tueri.

Whether all these names may be classed under certain definite headings, I cannot say, I will leave it to others to make the attempt. But it appears to me, that when it already is the case with most of the god-forms in the Rigveda that they melt into one another and are destitute of any defined and limited character, then this must still more be the case regarding a divinity like Viṣṇu to whom a thousand names are ascribed. For if the names are to be nāmāni gāuṇāni (XIII,6948) that is to say, containing definite qualities, and the names are numberless, it is easily seen that the god-forms evaporate through the multiplicity of the names. Most of these, therefore, do not mean any real quality appertaining to the said god, but are merely bestowed upon him to increase his reputation. His followers have wished to prove his greatness by ascribing to him a

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number of names, but 'have demonstrated too much and therefore proved nothing.

We must here in addition remark that Viṣṇu in the eyes of his worshippers assumes the character of Brahma, in the same way as Çiva does in the eyes of his followers. See XII.$_{10030}$ follow. VI,$_{1216}$ follow.

I can only discover two more prominent phases of Viṣṇu's character, viz. his yoga, devotion, and his power of salvation.

Yoga means union and is derived from yuj (yuñj) = the latin jungere, but it is difficult to find a corresponding expression for it when used in a religious sense about the amalgamation, fusion and oneness with the divinity which takes place during contemplation, devotion and resignation. The definition given in Pātañjalaṁ Yogasūtraṁ is as follows: yogaç cittavṛttinirodhas, o: suppression of the working of thought. B- & R. and Mittra translate it thus: yoga is the suppression of the functions of the thinking principle.

There are not a few places in the Mahābhārata where Yoga is treated of and Viṣṇu in connection with yoga. Thus in III,$_{17120}$. XII,$_{7129, 8769, 8661, 10240, 12163, 13518}$ etc. In III.$_{13555}$ it says:

"

Ekārṇave tathā loke
naṣṭe sthāvarajaṅgame
pranaṣṭeṣu ca bhūteṣu
sarveṣu Bharatarṣabha
Prabhavaṁ lokakartāraṁ
Viṣṇuṁ çāçvatam avyayaṁ
yam āhur munayah siddhāh
sarvaloka-maheçvaraṁ

Susvāpa Bhagavān Viṣṇur
apsu yogata eva sah
nāgasya bhoge mahati
Çeṣasyâmitatejasah,
Lokakartā mahābhāga
Bhagavān acyuto Harih
nāgabhogena mahatā
parirabhya mahīṁ imāṁ,
Svapatas tasya devasya
Padmaṁ sūryasamaprabhaṁ
nābhyāṁ vinihsṛtaṁ divyaṁ,
tatrotpannah pitāmahah
Sāxāl-lokagurur Brahmā
padme sūryasamaprabhe
caturvedaç caturmūrtis
tathâiva ca caturmukhah.

ɔ: When thus the world had become one ocean and all fixed and moveable things had been destroyed, and all beings had perished, then that great Viṣṇu slept on the water, he whom the blessed Muni's call the beginning, the creator of the world, the everlasting, imperishable Viṣṇu, the whole world's great lord, sunk in yoga (resting) on the serpent's, the glorious Çeṣa's coil, the exalted Viṣṇu slept, the creator of the world, the sublime Hari lay motionless, encircling this world with his great serpent coil. While the god slept a divine lotus sprang from his navel, this lotus shone like the sun, and in this sunlike lotus rose at once (the world's) grand-father and master Brahmā with the 4 Veda's, and having four shapes and 4 faces.

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He is therefore called Yogin (VI,2992. XII,11067. 7636), Mahāyogin (XII,7630, 13540) and Yogamāya (XIII,6823).

His upholding and salvation power shows itself in his incarnations (embodiments). In XII,13666 it says:

"Jātā hîyaṁ vasumatī
bhārākrāntā tapasvinī,
Bahavo balinaḥ pṛthvyāṁ
Dāitya-Dānava-Rāxasāḥ
bhaviṣyanti, tapoyuktā
varān prāpsyanti côttamān,
Avaçyam eva tāiḥ sarvāir
varadānena darpitāiḥ
bādhitavyāḥ suraganā
ṛṣayaç ca tapodhanāḥ,
Tatra nyāyyam idaṁ kartuṁ
bhārāvataraṇaṁ mayā
atha nānāsamudbhūtāir
vasudhāyaṁ yathākramaṁ;
Nigraheṇa ca pāpānām
sādhūnāṁ pragraheṇa ca
iyaṁ tapasvinī satyā
dhārayisyati medinī,
Mayā hy-eṣā hi dhriyati
pātālasthena bhoginā,
mayā dhṛtā dhārayati
jagad viçvaṁ carācaraṁ,
Tasmāt pṛthvyāḥ paritrāṇaṁ
kariṣye sambhavaṁ gataḥ,
evaṁ sañcintayitvā tu
Bhagavān Madhusūdanaḥ

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Rūpāny-anekāny-aṣṛjat
prādurbhāve bhavāya sah
vārāhaṁ nārasiṁhañ ca
vāmanaṁ mānuṣyaṁ tathā.

ɔ: This earth has been overwhelmed by burdens and is suffering, many and strong will the Dāitya's, Dānava's and Rāxasa's become on the earth, and applying themselves to penances they will receive very great rewards; by all these, who will be proud of that giving of gifts, it will be a matter of course that crowds of Sura's should be suppressed, and likewise sages rich in penitence; it is therefore only right that I should remove these burdens through and by the help of different beings who shall come into existence upon earth in succession; both by restraining the bad and by protecting the good shall this suffering and honest earth endure; by me in the shape of a serpent from the infernal regions shall it be upheld, and it (again) will support all creation, movable and immovable, therefore will I enter into existence and save the world; thinking thus the high Madhusūdana created some forms for the purpose of revealing himself, such as a boar, a man-lion, a dwarf and a man.

I have only found one place which seems to confirm the current tradition of Brahmā as Creator, of Viṣṇu as Upholder and of Çiva as Destroyer, viz. III,15824, which reads as follows:

Sṛjati Brahmamūrtis tu,
raxate pāuruṣī tanuh.

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Rāudrībhāvena çamayet,
tisro 'vasthāh Prajāpateh.

o: In the form of Brahmā he creates,
in the form af Puruṣa he preserves
in the form of Rudra he destroys
(these are) Prajāpati's three functions.

Of Viṣṇu's Avatāra's (descents) i. e. incarnations (embodiments) which in Sanskrit literature occur in different numbers, we mention the following treated of in the Mahābhārata.

1. As a Dwarf, vāmana, or Viṣṇu's three strides. In III,15838 we read the following story[1]):

Evaṁ nihatya Bhagavān
Dāityendraṁ ripughātinaṁ
bhūyo 'nyah puṇḍarīkāxah
prabhur lokahitāya ca
Kaçyapasyâtmajah çrīmān
Adityā garbhadhāritah,
pūrṇe varṣasahasre tu
prasūtā garbhaṁ uttamaṁ,
Durdināmbhodasadṛço
dīptāxo Vāmanākṛtih
daṇḍī kamaṇḍaludharah
çrīvatsorasi bhūṣitah,
Jāṭī yajñopavītī ca
Bhagavān bālarūpadhṛk,
yajñavāṭaṁ gatah çrīmān
Dānavendrasya vāi tadā

[1] The germs of this and the following incarnation are already to be found in the Rigveda, see Macdonell in the Journal of the R. A. Soc. 1895 p. 165.

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Vṛhaspati-sahāyo 'sāu
praviṣṭo Valino makhe,
taṁ dṛṣṭvā Vāmanatanuṁ
prahṛṣṭo Valir abravīt:
Pṛṣṭo 'smi darçane vipra,
brūhi tvaṁ kiṁ dadāni te;
evam uktas tu Valinā
Vāmanah pratyuvāca ha,
Svastîty-uktvā Valiṁ devah
smayamāno 'bhyabhāṣata:
medinīṁ Dānavapate
dehi me vikramatrayaṁ.
Valir dadāu prasannātmā
viprāyâmitatejase,
tato divyādbhutatamaṁ
rūpaṁ vikramato Hareh
Vikramāis tribhir axobhyo
jahārâçu sa medinīṁ
dadāu Çakrāya ca mahīṁ
Viṣṇur devah sanātanah,
Eṣa te Vāmano nāma
prādurbhāvah prakīrtitah.

ɔ: Having thus slain the enemy-killer, the chief of the Dāitya's, the lotus-eyed lord, happily for the world, was again conceived as Kaçyapa's beautiful son in Aditi's womb, but when a thousand years had passed away she bore the most suprerne foster who was like the cloud on a rainy day, had shining eyes, was in the shape of a dwarf, bore staff and a jar, and whose breast was ornamented with the çrīvatsa-mark, he had matted hair, and was of the height of a boy, he carried a sacrificial cord.

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The glorious one went straight to the Dānava's place of sacrifice, accompanied by Vṛhaspati he stepped into the midst of the sacrificial congregation, seeing him in the shape of a dwarf Vali said glad: I am pleased to see thee Brāhmaṇa, what shall I give thee? Spoken to thus by Vali the dwarf answered, and after having said all hail, the god turned smilingly to Vali and said: o Dānava-prince, give me 3 feet of ground." Vali gladly gave the incomparable Brāhmaṇa (what he asked for). Thereupon at the same time Hari displaying his divine and most marvellous form firmly took the whole earth in 3 hasty strides, and the eternal Viṣṇu gave it to Çakra (Indra). This is the famous revelation, called the Dwarf's, that has been told thee.

This story is referred to in V.$_{296}$ where it says:

Ūcuç ca sarvadeveçaṁ
Viṣṇuṁ Vṛtrabhayārditāh
trayo lokās tvayā krāntās
tribir vikramaṇāih purā,

and in III,$_{13501}$:

Devānāṁ mānuṣānāñ ca
sarvabhūtasukhāvahah;
tribhir vikramaṇair deva
trayo lokās tvayā hṛtāh.

He is therefore also named Trivikrama (XIII,$_{6892, 7742}$).

2. As a Boar, varāha. In III,$_{15826}$ we read as follows:

Jalena samanuprāpte
sarvatah pṛthivītale

tadā câikarṇave tasminn
ekākāçe prabhuç caran
Niçāyām iva khadyotah
prāvṛṭkāle samantatah
pratiṣṭhānāya pṛthivīṁ
mārgamāṇas tadâbhavat,
Jale nimagnāṁ gāṁ dṛṣṭvā
côddharituṁ manasêcchati
kin nu rūpam ahaṁ kṛtvā
salilād uddhare mahīṁ
Evaṁ sañcintya manasā
dṛṣṭvā divyena caxuṣā
jalakrīḍābhirucitaṁ
varāhaṁ rūpam asmarat,
Kṛtvā varāhavapuṣaṁ
vāṅmayaṁ vedasammitaṁ
daçayojanavistīrnaṁ
āyataṁ çatayojanaṁ
Mahāparvatavarṣmābhaṁ
tīxṇadaṁstraṁ pradīptimat
mahāmeghāughanirghoṣaṁ
nīlajīmūtasannibhaṁ
Bhūtvā yajñavarāho vāi
apah saṁprāviçat prabhuh,
daṁṣṭrenâikena côddhṛtya
sve sthāne nyaviçan mahīṁ

ɔ: When all the surface of the earth was flooded with water then the Lord, as he wandered about in this entire sea and in this air, like a firefly in the night in the rainy season, sought everywhere (for a place) to fix the earth upon, and when he saw the earth under water and secretly wished to save it, (the

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said to himself:) what shape shall I assume to save the earth from the waters, as he thus turned the matter over in his mind and saw with his divine eyes, he thought of the shape of a boar which animal loves to play in the water, and when he had given himself a boar's body that could speak and which agreed with the traditions of the Veda's, ten yojana's broad and a hundred yojana's long, resembling a great mountain in shape, shining with sharp tusks, thundering like a mass of clouds, and resembling a dark cloud, then the Lord descended like an offering-boar into the water, drew the earth up with one of his tusks and set it back in its place.

This is often referred to, f. i. I,1216. III,10927, 10959. XII,7617, 7633. In XIII,6016 it is said that he, in the form of a boar, slew Hiraṇyāxa

Vārāhaṁ rūpam āsthāya
Hiraṇyāxo nipātitah.

3. As Man-lion, nṛ- and narasiṁha. See III,15833:

Punar eva mahābāhur
apūrvaṁ tanum ācritah,
nárasya kṛtvârdhatanuṁ
siṁhasyârdhatanuṁ prabhuh
Dāityendrasya sabhāṁ gatvā (gatah?)
pāṇiṁ saṁspṛçya pāṇinā
Dāityānāṁ ādipuruṣah
surārir Ditinandanah
Dṛṣṭvā câpūrvavapuṣaṁ
krodhat saṁraktalocanah
çūlodyatakarah sragvī
Hiraṇyakaçipus tadā

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Meghastanitanirghoṣo
nīlābracayasannibhah
devārir Ditijo vīro
Nṛsiṁhaṁ samupādravat,
Samupetya tatas tīxṇāir
mṛgendreṇa baliyasā
nārasiṁhena vapuṣā
dāritah karajāir bhṛçaṁ. (Cfr. XII,13210.)

ɔ: On another occasion the strong-armed one assumed a hitherto unknown shape; after having formed the one half of his body like a man and the other half like a lion the Lord went to the chief of the Dāitya's assemblage, and when the chief of the Dāitya's, the foe of the Sura's, and the son of Diti, Hiraṇyakaçipu had rubbed one hand against the other, and his eyes met a hitherto unknown body he ran with eyes fired with anger, with a trident in his upraised hand and wearing a wreath, rumbling like a thunder cloud and resembling a collection of dark blue clouds, he the enemy of the gods, Diti's son, the hero, ran towards the Man-lion, and when they then collided he was torn to pieces by the sharp claws of the powerful king of beasts in the shape of a man-lion.

4. As a Horse's Head, hayaçiras. See XII,13478.

... atha tāu Dānavaçresthāu
Vedān gṛhya sanātanān
rasāṁ viviçatus tūrṇaṁ
udakpūrve mahodadhāu,
tato hṛteṣu Vedeṣu
Brahmā kaçmalam āviçat,

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tato vacanam Īçānaṁ
prāha Vedāir vināk<u>r</u>tah:
Brahmôvāca: Vedā me paramaṁ caxur
Vedā me paramaṁ balaṁ
Vedā me paramaṁ dhāma
Veda me Brahma côttarmaṁ,
Mama Vedā h<u>r</u>tāh sarve
Dānavābhyāṁ balārditah,
andhakārā hi me lokā
jātā Vedāir vināk<u>r</u>tāh,
Vedān ṛte hi kiṁ kuryāṁ,
lokānāṁ sṛṣṭim uttamāṁ,
aho vata mahad duhkhaṁ
Vedanāçanajaṁ mama
Prāptaṁ dunoti hṛdayaṁ
tīvraṁ, çokaparāyaṇaṁ,
ko hi çokārṇave magnaṁ
māṁ ito 'dya samuddharet
Vedāṁs tāṁç cānayen naṣṭān
kasya câhaṁ priyo bhave,
ity-evaṁ bhāṣamānasya
brahmaṇo nṛpasattama
Hares stotrārtham udbhūtā
buddhir buddhimatāṁ vara,
tato jagāu paraṁ japyaṁ
prāñjalipragrahah prabhuh:
Brāhmôvāca: [Oṁ] namas te Brahmahṛdaya
namas te mama pūrvaja
lokâdyā bhuvanaçrṣṭha – – –
Te me Vedā h<u>r</u>tāç caxur,
andho jāto 'smi jāgṛhi,
dadasva caxūṁṣi mama

priyo 'haṁ te priyo 'si me,
Evaṁ stutah sa Bhagavān
puruṣah sarvatomukhah
jahāu nidrām atha, tadā
vedakāryārtham udyatah
Āiçvaryena prayogeṇa
dvitīyān tanum āsthitah,
sunāsikena kāyena
bhūtvā candraprabhas tadā
Kṛtvā hayaçirah çubhraṁ
Vedānām ālayah prabhuh,
Etad dhayaçirah kṛtvā
nānāmūrtibhir āvṛtaṁ
antardadhāu sa viçveço
viveça ca rasāṁ prabhuh – – –
Etasmim antare rājan
devo hayaçirodharah
jagrāha Vedān akhilān
rasātalagato Harih
Prādāc ca Brahmaṇe bhūyas,
tatah svāṁ prakṛtiṁ gatah
sthāpayitvā hayaçira
udakpūrve mahodadhāu...
Atha yudhaṁ samabhavat
tayor Nārāyaṇasya vāi,
rajastamoviṣṭatanū
tāv ubhāu Madhu-Kāitabhāu
Brahmaṇo 'pacitiṁ kurvan
jaghāna Madhusūdanah.

ɔ: Thereupon those two most exalted among the Dānava's took the eterual Veda's and stepped quickly into the water in the north-east sea; when

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thus the Veda's were stolen sorrow took possession of Brahmā, and robbed of the Veda's he spoke as follows to Īçāna (Viṣṇu): The Veda's are my best eyes, the Veda's are my best strength, the Veda's are my best abode, the Veda's are for me the best Brahma, all my Veda's are stolen from me by the two Dānava's, my strength is gone, the worlds have become dark to me without the Veda's, (without) the Veda's which are the best creation in the world, certainly great anguish which arises from the loss of the Veda's torments my heart, a sharp (pain) full of sorrow; who will save me who is plunged in a sea of sorrow, and bring the lost Veda's back again and to whom am I endeared; while Brahmā spoke thus, o most exalted of princes, it occurred to him that he had better extol Hari, and trying with folded hands to win his favour, the Lord uttered the following prayer. Praise be to thee, o thou heart of Brahmā, honour to thee, who art born before me, o thou who art the first born of the world, the best of existence ... those my Veda's which are my eyes, are stolen, I have become blind. wake up, give me my eyes, I am dear to thee, and thou art dear to me; being thus praised that high being with faces on all sides awoke, and in order to regain the Veda's he, using power and exertion, assumed another form; after having obtained a body with a handsome nose, he shone like the moon, and when he had fashioned himself a shining horse's head then the Lord was the habitation of the Veda's ... After having made himself this horse's head which was hidden in different shapes, the al-

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mighty one disappeared and the Lord stepped into the water ... In the meanwhile the god with the horse's head, yon Hari, who had gone down to the bottom of the sea, seized all the Veda's and restored them to Brahmā, thereupon he again assumed his proper shape after having deposited the horse's head in the north-east sea. — Thereupon a struggle took place between those two (Asura's) and Nārāyaṇa, and both of them, Madhu and Kāiṭabha, who had a body ensnared in passion and darkness, were killed by Madhusūdana in honour of Brahmā.

5. As Kṛṣṇa. In III,15848 it is said:

Asatāṁ nigrahārthāya
dharmasaṁraxaṇāya ca
avatīrṇo manusyānām
ajāyata Yadu-xaye,
Sa eṣa Bhagavān Viṣṇuh
Kṛṣṇêti parikīrtyate.

o: Te restrain evil people and to take care of dharmā, descended to mankind, he was born in the family of the Yadu's; that high Viṣṇu is extolled under the name of Kṛṣṇa.

The details in the story of Kṛṣṇa must be looked for in the Harivaṁça and in the Bhāgavata-Purāna and other later works. The myth of Kṛṣṇa's has at last overgrown the Viṣṇu-myth, in spite of Kṛṣṇa's divinity being early disputed, see Çiçupālavadhaparvan in the Mahābh. II,1418.

The Açvaçiras-incarnation and the Kṛṣṇa-incarnation, occurring in the Mahābhārata, do not belong

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to the usual 10 Incarnations of Viṣṇu, and of these the Matsya-incarnation is in the MBh. referred to Brahmā, and the Kūrma-incarnation (I,1122) has no connection with Viṣṇu.

Viṣṇu's heroic Deeds.

Viṣṇu's incarnations and his exploits stand in close connection with one another. We first mention in a general sense that he wars with the Asura's either alone

Prāpnotv-amitavīryaçrir
adya Pārtho vasundharām
etāṁ purā Viṣṇur iva
hatvā Dāiteya-Dānavān VIII,3690.
III,5018. V,299. VIII,2865.

o: Let the very mighty and glorious Pṛthā's son win the earth to-day like Viṣṇu of yore after having killed the Dāityа's and the Dāṇava's; or in connection with Indra (II,939), Viṣṇu going into the thunderbolt of Indra (XII,10128, 10153). He is therefore called. Asurasūdana (V,299).

But individual Asura's killed by him are also named separately. We have already seen under his incarnations how he kills Vali (cfr. Meghadūta 57), Hiraṇyāxa, Hiraṇyakaçipu, Madhu and Kāiṭabha (IX,2850). Furthermore Naraka is mentioned (III,10910) who desired Indra's position (VII,7879), Maya, and (III,8760) Jambha, the great bowman who disturbed the sacrifices.

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B. Apsaras'es. Gandharva's. Cāraṇa's.

a. Apsaras'es are the gods' female dancers, clever in dancing and singing (II,394). They are described as being uncommonly beautiful, with lotus eyes, slender waists and swelling hips. By ravishing postures, roguish and sweet conversation they rob the spectator of thought and intellect. They deck heroes with wreaths and precious stones (VIII,2853, 4640). In heaven they serve Çakra.

Etāç cânyāç ca nanṛtus
tatra tatra sahasraçah
cittaprasādane yuktāh
Siddhānāṁ padmalocanāh
Mahākaṭitaṭaç roṇyah
kampamānaih payodharaih
kaṭāxahāvamādhuryāiç
cetobuddhimanoharaih. III,1786.

ɔ: And these and others danced in thousands here and there, busied in winning the spectator's thought, having the lotus eyes of the Siddha's, full hips and buttocks, with trembling breasts, with roguishness and grace which stole thought, sense and mind.

In III,1805 Urvaçī is called suçroṇī. When she tried to tempt Arjuna, she is described as follows:

Nirgamya candrodayane
vigādhe rajanīmukhe
prasthitā sā pṛthuçroṇī
Pārthasya bhavanaṁ prati
Mṛdukuñcitadīrgheṇa
kusumotkaradhāriṇā

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keçahastena lalanā
jagāmâtha virājatī
Bhrūxepālāpamādhuryāih
kanṭyā sāumyatayâpi ca
çaçinaṁ vaktracandreṇa
sā hvayantîva gacchatī
Divyāṅgarāgāu sumukhāu
divyacandanarūṣitāu
gacchantyā hāravikacāu
stanāu tasyā vavalgatuh,
Stanodvahanasaṁxobhān
namyamānā pade pade
tribalīdāmacitreṇa
madhyenâtīvā çobhinā
Adhobhūdharavistīrṇaṁ
nitambonnatapīvaraṁ
manmathāyatanaṁ çubhraṁ
rasanādāmabhūṣitaṁ
Ṛṣīnām api divyānāṁ
manovyāghātakāraṇaṁ
sūxmavastradharaṁ reje
jaghanaṁ niravadyavat
Gūḍhagulphadharāṇ pādāu
tāmrāyatatalāṅgulī
kūrmapṛṣṭhonnatāu câpi
çobhete kiṅkiṇīkināu
Sīdhupānena câlpena
tuṣṭâtha madanena ca
vilāsanāiç ca vividhāih
prexaṇīyatarâbhavat,
Siddha-Cāraṇa-Gandharvāih
sā prayātā vilāsinī

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bahvāçcarye 'pi vāi Svarge
darçanīyatamākṛtih
Susūxmeṇottarīyeṇa
meghavarṇena rājatā
tanur abhrāvṛtā vyomni
candralekhêva gacchatī – – – III,1821.

In IX,12826 it is said:

Dṛṣṭvâpsarasam āyāntīṁ
Ghṛtācīṁ pṛthulocanāṁ.

and in III,3043:

(Bāimī) mām upastāsyati vyaktaṁ
divi Çakram ivâpsarāh.

In V,3841 a class of Apsaras'es is named called Vidyutprabhā, 10 in number.

In II,392 we find the following names of Apsaras'es:

Miçrakeçī	Pramlocā
Rambhā	Urvaçī
Citresenā	Irā
Çusismitā	Vargā
Cārunetrā	Sāurabheyī
Ghṛtācī	Samīcī
Menakā	Vudvudī
Puñjikasthalā	Latā
Viçvācī	
Saḥajanyā	

18

In III,1784:

Ghṛtācī	Pūrvacittī
Menakā	Svayamprabhā
Rambhā	Urvaçī

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Miçrakeçī	Prajāgarā
Daṇḍagāurī	Cittrasenā
Varūthinī	Cittralekhā
Gopālī	Sahā
Sahajanyā	Madhurasvanā
Kumbhayoni	17

and in XIII,1424:

Urvarā	Sukeçī
Miçrakeçī	Sumukhī
Rambhā	Hāsinī
Urvaçī	Prabhā
Alambuṣā	Vidyutā
Ghṛtâcī	Prathamī
Mittrā	Dāntā
Citrāṅgadā	Vidyotā
Rucī	Rati
Manoharā	19

Of these names 4 occur in all 3 lists, 2 in 2 lists:

Miçrakeçī	Menakā
Rambhā	Sahajanyā
Ghṛtācī	
Urvaçī	

It is difficult to find in these names, at least as far as most of them are concerned, anything that particularly characterises an Apsaras.

b. Gandhrava's are the musicians of heaven. They play on vīṇā's (IX,3053) and sing songs to the most beautiful melodies.

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Vīṇāsu vādyamānāsu
Gandharvāih Çakranandana
divye manorame geye
pravṛtte pṛthulocana
Sarvāpsarahsu mukhyāsu
pranṛttāsu Kurūdvaha
tvaṁ kilânimiṣah Pārtha
mām ekāṁ tatra dṛṣṭavān. III,1843.

ɔ: While the vīṇā's were struck by the Gandharva's. o Çakra's son, and while divine and ravishing songs were sung, o thou great-eyed, and while all the principal Apsaras'es danced, o Kuru-son, you gazed on me alone.

Avādayat tatra vīṇāṁ
madhye Viçvāvasuh svayaṁ. XII,969.

ɔ: Viçvāvasu (the great Gandharva) struck the vīṇā himself in their midst.

Tatra sma gāthā gāyanti
sāmnā paramavalgunā
Gandharvās Tumburu-çreṣṭhāh
kuçalā gītasāmasu. III,1783.

ɔ: Gandharva's with Tumburu at their head, skilful in song and melody, sing songs there to the most beautiful tunes.

The Gandharva's are said to reside near the lake Mānasa (II,1042) and on Mount Niṣadha.

To the Gandharva's belong also the Kinnara's and other Nara's (II,396).

c. Cāraṇa's are wandering Minstrels (Bards, Troubadours). They admire and sing the praise of heroes.

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Mañgalāih stutibhiç câpi
vijayapratisaṁhitāih
Cāraṇāih stūyamānāu tāu
jagmatah parayā mudā I,7655.

ɔ: Under auspicious hymns of praise that proclaimed victory, extolled by the Cāraṇa's, the two set forth with great joy.

The Cāraṇa's are especially named in connection with the Siddha's (III,1756. VII.2817, 5692, 7188).

C. The Açvin's.

The two divine Açvin's, tridaçāçvināu, (III,10345) Nāsatya and Dasra by name (XIII,7095, 7583) who are distinguished by their personal beauty (I,4141) are the heavenly physicians who understand to restore youth and beauty to men.

Āvāṁ devabhiṣagvarāu
yuvānaṁ rūpasampannaṁ
kariṣyāvah patiṁ tava III,10356.

ɔ: We are the two excellent divine physicians, we will make your husband young and beautiful.

In XII,10215 they are called bhisajāu varāu, the two excellent physicians.

According to I,2599 they are the offspring of Tvāṣṭrī and Savitar and belong to the Guhyaka's, but in XIII,4126 they are said to have arisen from the tears of Agni, and in XII,7583. XIII,7095 they are named as being the sons of Mārtanda and said to have come from (his wife's) Sañjñā's nose.

Indra would not acknowledge their divinity and

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their right to the Soma-offer, as by birth they were Çūdra's (XII,7590), but he was compelled to do so by Cyavana who had received perpetual youth from them (III,10371. XIII,7307. III,10349). See below.

The Deeds of the Açvin's.

In III,10345 we read the following tale about the Açvin's:

Kasyacit tv-atha kālasya
tridaçâv Açvināu nṛpa
kṛtābhiṣekāṁ vivṛtāṁ
Sukanyāṁ tām apaçyatāṁ.
Tāṁ dṛṣṭvā darçanīyāṅgīṁ
devarājasutām iva
ūcatuh samabhidrutya
Nāsatyāv Açvināv idaṁ:
Kasya tvam asi vāmoru
vane 'smin kiṁ karoṣi ca
icchāva bhadre jñātuṁ tvāṁ
tattvam ākhyāhi çobhane.
Tatah Sukanyā savrīḍā
tāv uvāca surottamāu:
Çaryātitanayāṁ vittaṁ
bhāryāṁ māṁ Cyavanasya ca.
Athâçvināu prahasyâitām
abrūtāṁ punar eva tu:
kathaṁ tvam asi kalyāṇi
pitrā dattā gatâdhvane
Bhrājase 'smin vane bhīru
vidyut sāudāminī yathā
na deveṣv-api tulyāṁ hi
tvayâpaçyāva bhāvini,

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Anābharaṇasampannā
paramāmbaravarjitā.
çobhayasy-adhikaṁ bhadre
vanam apy-analaṅkṛtā
Sarvābharaṇasampannā
paramāmbaradhāriṇī
çobhase tv-anavadyāṅgi
na tv-evaṁ malapaṅkinī,
Kasmād evaṁvidhā bhūtvā
jarājarjaritaṁ patiṁ
tvam upāsse ha kalyāṇi
kāmabhogavahiṣkṛtaṁ
Asamarthaṁ paritrāṇe
poṣaṇe ca çucismite,
sā tvaṁ Cyavanam utsṛjya
varayasvâikam āvayoh
Patyarthaṁ devagarbhābhe
mā vṛthā yāuvanaṁ kṛthāh,
evam uktā Sukanyâpi
surāu tāv idam abravīt:
Ratâhaṁ Cyavane patyāu
mâivaṁ māṁ paryaçaṅkithāh;
tāv abrūtām panas tv-enām:
āvāṁ devabhiṣagvarāu
Yuvānaṁ rūpasampannaṁ
kariṣyāvah patiṁ tava,
tatas tasyâvāyoç câiva
vṛṇoṣvânyatamaṁ patiṁ.
Etena samayenâinam
āmantraya patiṁ cubhe;
sā tayor vacanād rājann
upasaṅgamya Bhārgavaṁ

Uvāca vākyaṁ yat tābhyāṁ
uktaṁ Bhṛgu-sutaṁ prati,
tac chrutvā Cyavano bhāryām
uvāca: kriyatām iti.
Bhartrā sā samanujñātā
kriyatām ity-athâbravīt;
çrutvā tadâçvināu vākyaṁ
tat tasyāh kriyatām iti
Ūcatū rājaputrīṁ tāṁ:
patis tava viçatv-apah;
tato 'mbhaç Cyaranah çīghraṁ
rūpārthī praviveça ha.
Açvināv api tad rājan
sarah prāviçatām tadā,
tato muhūrtād uttīrṇāh
sarve te saratas tadā
Divyarūpadharāh sarve
yuvāno mṛṣṭakuṇḍalāh
tulyaveçadharāç câiva
manasah prītivardhanāh
Te 'bruvan sahitāh sarve:
vṛṇīṣvânyatamaṁ çubhe
asmākam īpsitaṁ bhadre
patitve varavarṇini
Yatra vâpy-abhikāmâsi
taṁ vṛṇīṣva suçobhane,
sā samīkṣya tu tān sarvāṁs
tulyarūpadharān sthitān
Niçcitya manasā buddhyā
devī vavre svakaṁ patiṁ,
labdhvā tu Cyavano bhāryāṁ
vayo rūpañ ca vāñchitaṁ

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Hṛṣṭo 'bravīn mahātejās
tāu Nāsatyāv idaṁ vacaḥ:
yathâhaṁ rūpasampanno
vayasā ca samanvitaḥ
Kṛto bhavadhyāṁ vṛddhaḥ san
bhāryāñ ca prāptavān imāṁ
tasmād yuvāṁ kariṣyāmi
prītyâhaṁ somapītināu
Miṣato devarājasya,
satyaṃ etad bravīmi vām;
tac chrutvā hṛṣṭamanasāu
divaṁ tāu pratijagmatuḥ,
Cyavanaç ca Sukanyā ca
surāv iva vijahratuḥ.

ɔ: 'Once on a time, O king, those celestials, namely, the twin Açwins happened to behold Sukanyā, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Açwins neared her, and adressed her, saying, — O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, — do thou therefore tell us. — Thereupon she replied bashfully unto those foremost of celestials, — Know me as Saryāti's daughter, and Chyavana's wife. — Thereat the Açwins again spake unto her, smiling, — What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our

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eyes lighted on thy like. O damsel, unadorned and without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent wench, in such plight servest thou a decrepit old husband, and one that has become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana, accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly. —

„Thus addressed, Sukanyā answered the celestials, saying, — I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). — Thereupon they again spake unto her, — We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us — viz, ourselves and thy husband — thy partner. Promising this, do thou, O auspicious one, bring hither thy husband. — O king, agreeably to their words, she went to Bhrigu's son, and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, — Do thou so. — Having received the permission of her lord (she returned to the celestials) and said, — Do ye so. — Then hearing her words, viz, — Do ye so, — they spake unto the king's daughter, — Let thy husband enter into water. — Thereat Chyavana, desirous of obtaining beauty, quickly entered into water. The twin Açwins

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also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young, and wearing burnished ear-rings. And all possessed of the same appearance, pleasing to behold, addressed her, saying — ‚O fortunate one, do thou choose one of us for spouse. And, O beauteos one, do thou select him for lord who may please thy fancy. — Finding, however, all of them of the same likeness, she deliberated; and at last ascertaining the identity of her husband, even selected him.

„‘Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials, — Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well-pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly. — Hearing this, highly delighted, the twins ascended to heaven; and Chyavana and Sukanyā began to pass their days happily, even like celestials.’“ (Roy.)

D. The Lokapāla's.

As Lokapāla's o: Guardians of the world, 4 are named in III,2138, cfr. 2127, 2140 follow. (Manu, V,96 has 8).

Evam ukte Nāiṣadhena
Maghavān abhyabhāṣata:
Amarān vāi nibodhâsmān
Damayantyartham āgatān,
Aham Indro 'yam Agniç ca

tathâivâyam Apām patih
çarīrāntakaro nṛṇām.
Yamo 'yam api pārthiva,
Tvaṁ vāi samāgatān asmān
Damayantyāi nivedaya:
Lokapālā Mahendrādyāh
sabhāṁ yānti didraxavah,
prāptum icchanti devās tvaṁ
Çakro 'gnir Varuṇo Yamah.

ɔ: When this was said by the Nāiṣadha, Maghavat answered: know that we are immortals who have come for Damayantī's sake, I am Indra, and this is Agni, and this likewise is the lord of the waters; and this, o chief, is Yama who destroys men's bodies, let it be known to D. that we have come: the Guardians of the world, Mahendra and the others will come to the meeting desirous of seeing (thee), the gods wish to win thee, Çakra, Agni, Varuṇa (and) Yama.

But in III,1670 Kuvera is inserted instead of Agni. In III,16179 Rāvaṇa, alluding to himself says that he is renowned in being known as the 5th Lokapāla, which proves that ordinarily there are only 4.

Concerning 1. Indra and 2. Varuṇa see above, about 3. Agni see below.

4. Yama.

This god's more frequently recurring names are besides Yama (XIII,3502) the following: Pitṛrāja (I,7077. XIII,4495. VIII,4674), Pitṛnāṁ prabhu (XII,4495). Pitṛnām īçvara (III,10658), Pitṛnāṁ samāvartin (XII,7552), Pretarāja (III,11849) and the like, further Vāivasvata (XII,4495. XIII,3500).

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He is called Yama, it being he who keeps mankind in check:

Yamo yacchati bhūtāni
sarvāṇy-evâviçeṣatah. XII,3446. III,16781.

o: Yama controls all beings without distinction.

Gatah sa bhagavān devaḥ
prajāsaṁyāmano Yamah. III,16813.

Pitṛrāja he is called because he rules in the kingdom of the dead, the pitṛ's or the ancestors, and

Vāivasvata as the son of Vivasvat, Vivasvata-suta, Vivasvata-tanaya o: son of the shining sun (III,16788). As son of the sun one would suppose that he would keep in the neighbourhood of the sun, but on the contrary

his Kingdom, it is true, is in the South, but under the earth (V,3779. VIII,2102. XIII,4661. III,1680, 11848). In V,3782 the South is called Yama's second door, cfr. first door at the beginning of the former chapter. His kingdom has many names: Yama-rāṣṭra (IX,750. VII,1447), -xaya (II,1427. XII,168, 11128), -sādana (I,1710, 1758, 4143. VII,5344); also Pitriloka (V,1581) and Mahāniraya (XII,12075).

In this realm is the river Vāitaraṇī (V,3792) and the Rāurava-hell (XIII,4825).

His dwelling, called Saṁyamana, is described as being marvellously beautiful (III,11849) and his

Assembly-hall, sabhā (II,311 follow.) which was built by Viçvakarman shines like bright gold. Here is neither sorrow nor decrepitude, neither is there hunger or thirst, but all you can wish for is to be found there, and many sages and kings assemble there to pay homage

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to Yama. And there is singing, dancing and merriment from Gaṇdharva's and Apsaras'es. Such is the high Pitṛ-king's assemblage.

Īdṛçī sā sabhā rājan
Pitṛrājño mahātmanah II,352.

His person is described as being dark, çyāma, (III,16812), with red eyes, lohitāxa, (XII,434), with a dreadfully shaped body, ghorarūpa, (III,14550), with majestic manners, puruṣa mahāujas (III.16818). In III.16750 his appearance is thus depicted:

Muhūrtād eva câpaçyat
puruṣaṁ raktavāsasaṁ
baddhamāuliṁ vapuṣmantam
ādityasamatejasaṁ
Çyāmāvadātaṁ raktāxam
pāçahastaṁ bhayāvahaṁ
sthitaṁ Satyavatah pārçve
nirīxantaṁ tam eva ca.

ɔ: Suddenly she saw a man in red clothes with his hair tied up on the top of his head, of great size, shining like the sun and of bright blue colour, with red eyes, holding a noose in his hand, striking her with terror, standing by the side of Satyavat and gazing at him.

His wife is named Dhūmorṇā (XIII,7637). Daxa prajāpati gave 10 of his daughters to Yama (I,2577). But in XII,2252 Çrī is named as being his consort, thus also in I,2578.

His messengers, puruṣa, are described as wearing black apparel, having red eyes, bristling hair, and legs, eyes and noses like a crow (XIII,3399).

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His charioteer, sārathi, is called in XII,12085 Roga, sickness.

His weapons are a staff, daṇḍa (I,7077), Yamadaṇḍa (IX,3202, 151. VII,69115. V,7271. XII,428), and a noose, pāça, (VII,1617. III,16755).

Yama has two four-eyed dogs, offspriing of Saramā who in III,14487 is called mātā çunāṁ devī and in I,672 devaçunī; cfr. Monier-Williams in Ind. Antiq. 1877. p. 313.

Most of the names of this god indicate two sides of his character:

a. He is the God of death who destroys life in man, therefore he is called Lokāntakṛt (III,1672), Kālāntaka-Yama (III,879), Yamāntaka (II,690), Antaka (I,1617. V,2236), wherefore he is also accompanied by Mṛtyu, death, and is surrounded by hundreds of dreadful diseases (III14550) and his messengers, Yamadūta (III,3419, 16760) who execute his commands, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama (III,13397).

To die is called to go to Yama's mansion (III,451), to kill to send to Yama's mansion (III.1560).

b. Secondly he is as Pretarāja, the king of the dead, (I,2063. III,11849), the just judge, Dharmarāja (I,976. III,16074, 16788), Dharmendra (VII,160), before whose throne all must meet (XII,12078), but they must go there singly without friends or relatives, their deeds only accompany them (XII,12093). And he is not only wise in dharma, but he is himself Dharma (III,7079), and the whole world has its root in dharma

sarvo hi loko nṛpa dharmamūlah XII,4407.

And as the avenger he is himself Daṇḍa (XII,434).

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As ruler of Pitṛloka, the world of ancestors. he is, as a king, gracious towards the just, and punishes the unjust (XII,2578, 7552. V,3793. XIII,4856), and daṇḍa is the symbol of his righteous judgements and chastising power, and on these heaven and earth rest. (XII,425 follow).

Daṇḍah çāsti prajāh sarvā
daṇḍa evâbhiraxati
daṇḍah supteṣu jāgarti
daṇḍam dharmaṁ vidur budhāh XII,425 = Manu VI,18.

ɔ: The staff rules over all creatures, the staff protects (them all), the staff watches the sleeping, the staff acknowledge the wise to be dharma.

Daṇḍe sthitāh prajāh sarvā,
daṇḍe sarvaṁ vidur budhāh,
daṇḍe svargo manuṣyānāṁ
loko 'yañ ca pratiṣṭhitah XII,466.

ɔ: To the staff all beings are subject, all things depend on the staff say the wise, by the staff stand Svarga and this world of mankind fast.

In XIII,3505 follw. the delightful regions and dwellings are described to which the righteous come after death.

As a specimen of the punishments of Hell we mention the following:

Yo lubdhah sabhṛçaṁ priyānṛtaç ca manuṣyah
satatanikṛtivacanābhiratih syāt
Upanidhibhir asukhakṛt sa paramanirayago
bhṛçam asukhaṁ anubhavati duṣkṛtakarmā,
Uṣṇāṁ Vāitaraṇīṁ nadīm
avagāḍho 'sipatravanabhinnagātrah

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Paraçuvanaçayo nipatito
vasati ca Mahāniraye bhṛçārttaḥ. XII,12074.

ɔ: That man who is led by desire, who is dishonest, is fond of base language, who causes distress having property in charge (?), he goes to the greatest hell and suffers great distress as one who has practised misdeeds; sunk in the hot stream, Vāitaraṇīm, his limbs wounded in the sword-leaved forest, lying there fallen in the forest of axes, he lives frightfully tortured in the great hell.

In III,8552 is related, how Agastya sees his forefathers in hell, hanging in a cave head downwards, and how they might be saved (for the Deva-world) if he marries and has a son who can continue the descent of the family.

According to XII,525 there are two roads: one leading to the Pitṛ's, and one leading to the Deva's. In XII,1009, 1131, 5417 the Pitṛ's and the Deva's are likewise opposed to one another, but in II,460 follow. it is said that Pitṛ's, of whom there are 7 classes, serve Brahmā in heaven.

Yama's Deeds.

One of the most charming episodes in the Mahābhārata is the tale of the faithful woman Sāvitrī to whom Yama from pity gave back her husband, restoring him to life again.

King Açvapati's daughter Savitrī who was as beautiful as Çrī chose Satyavat for her husband. He was the son of king Dyumatsena who was blind and lived in the forest having been despoiled of his kingdom by his enemy. The divine sage Nārada told her

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father that Satyavat amidst all his virtues had one fault, and that was that at the end of a year he would die. When king Açvapati heard this he said to Sāvitrī: go and choose another, but Sāvitrī did not waver, and Nārada approved of her choice. She married Satyavat and clothed herself in bark and red garments, and by her helpfulness and solicitude and unselfishness she won all hearts. Life in the hermitage ran smoothly and peacefully, but Sāvitrī pondered night and day unceasingly on Nārada's words, and penances emaciated her. Then when one day Satyavat, at the time the sands of his life had nearly run out, took his axe and went into the forest to fetch wood, Sāvitrī followed her husband with smiles on her lips at the sight of the flowering wood and the clear rivers, but pained in her heart with sorrow. And Satyavat said to her: look at these divine rivers and these gorgeous flowering trees! But Sāvitrī's thoughts dwelt only on Nārada's prophecy. And Satyavat plucked fruit and began to cut the branches off the trees, but as the exertion made him perspire, and his head began to ache, he approached his wife, saying: I should like to rest and sleep a little. So Sāvitrī sat down on the ground and laid his head on her lap. The next moment she saw a man coming who was dressed in red clothing, he had a diadem on his head and a noose in his hand. He came close to Satyavat and stood looking at him. Then Sāvitrī laid her husband's head gently on the ground, and as she rose said tremblingly and in a sorrowful tone: thou art a god, tell me, what is thy will. Yama answered: yes I am Yama; your husband's days are ended, and I have come to lead him away, that is my errand. Sāvitrī

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replied: I have heard that thy messengers come to fetch mortals, how is it that thou thyself hast come? And Yama answered: this prince is very virtuous, therefore I have come myself. And Yama drew forth the dead man's soul and began to lead it towards the south. But Sāvitrī followed him. Yama said: go back Sāvitrī, and mourn for thy husband, thou art now freed from thy duties towards thy lord, and thou canst not accompany us. But Sāvitrī replied: where my husband goes there will I follow him, that is the eternal law. Yama answered: thine argument pleases me, choose a gift from me, and with the exception of thy husband's life, whatsoever it be, it shall be granted. And Sāvitrī asked first that her father-in-law might have his sight and his kingdom restored to him, and Yama answered: so be it! She asked next that her father might have a hundred sons to propagate his race, and Yama consented also to this desire, but reminded her at the same time that she must really go back now as she had already come too far. But Sāvitrī said: the last wish you granted me cannot be fulfilled without my husband, therefore I pray thee give me his life, without him I am as one dead. and do not even desire heaven, thou hast thyself promised me a hundred sons, and yet thou wilt take my husband from me, let Satyavat live that thy promise may be fulfilled. Then at last Yama gave way, and Sāvitrī got back her husband.

E. The Marut's, the Gods of the winds.

The etymology of the word Marut is uncertain. Marut comes perhaps from mar = to shine, see Grassm. Wörterbuch. The Marut's are often named in the Ma-

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hābhārata, generally combined with other deities as in III,1768. VI,1258, 1260. Hariv..441, 11050, 12112 etc., but particularly together with Indra who in consequence is also called Maṛutvat.

Marudbhih saha jetvârîn
Bhagavân Pâkaçâsanah
ekâikam kratum âhṛtya
çatakṛtvah Çatakratuh
dhûtapâpmâ jitasvargo
lokân prâpya sukhodayân
Marudgaṇair vṛtah Çakrah
çuçubhe bhâsayan diçah. XII,1198.

o: Having conquered the enemy together with the Marut's and after having made a hundred sacrifices one after another, Çatakratu having shaken off his sin and conquered Svarga and obtained worlds of gladness, surrounded by crowds of Marut's Çakra shone while lighting up all the quarters of the heavens.

See furthermore XIII,916. XIV,1476. III,11523, 14782.

The accounts in V,3808 and in IX,2218 about the origin of the Marut's are equally absurd and equally disgusting, according to the first they would also be Dâitya's.

In XIII,5315 seven Marut's are spoken of (cfr. IX.2222), and in V,1225 Marîci is mentioned as the most distinguished of them. According to this the Marut's would be identical with the Prajâpati's.

Their function is to protect Indra in his battles with his enemies (VIII,4206).

F. The Pitṛ's. See above under Yama.

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G. The Prajāpati's. See above under Brahmā.

H. The Ṛbhu's.

The Ṛbhu's constitute the highest class of the gods. They neither need sacrifices nor amṛta. They are entirely without desire. They are superior both to happiness and to misery. They are eternal gods who survive every kalpa (æon), therefore even the Deva's desire that state. In III,15457 we read:

" Teṣāṁ tathāvidhānān tu
lokānāṁ munipuñgava
upary-upari lokasya
lokā divyā guṇānvitāh.
Purastād brāhmaṇās tatra
lokās tejomayāh çubhāh
yatra yānty- Ṛṣayo brahman
pūtāh svāih karmabhih çubhāih,
Ṛbhavo nāma tatrânye
devānām api devatāh
tesāṁ lokāh paratare
yān yajantîha devatāh
Svayamprabhās te bhāsvanto
lokāh kāmadughāh pare,
na teṣāṁ strīkṛtas tāpo
na lokāiçvaryamatsarah,
Na vartayanty-āhutibhis
" te nâpy-amṛtabhojanāh
tathā divyaçarīrās te
na ca vigrahamūrtayah,
Na sukhe sukhakāmās te
devadevāh sanātanāh
na kalpaparivarteṣu

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parivartanti te tathā,
Jarā mṛtyuḥ kutas teṣāṁ
harṣaḥ prītih sukhaṁ na ca
na duhkhaṁ na sukhañ câpi
rāgadveṣāu kuto mune,
Devānām api Modgalya
kāṅkhitā sā gatih parā,
duṣprāpā paramā siddhir
agamyā kāmagocarāih.

ɔ: But above each separate world of these thus conditioned worlds are the divine spheres with the highest virtues; above all are there the brahmanic worlds, the glorious, the beautiful, where Ṛṣi's go when purified by their works. There are other godheads among the gods there, Ribhu's by name their worlds are still higher, and even the gods here worship them, self-luminous are these shinning worlds that yield all that one wishes for, the eminent (beings here) have no lust called forth by women, neither do they thirst for worldly power; they do not live by sacrifices and do not partake of Amṛta, they have divine bodies and not material forms; they do not seek pleasure in happiness these eternal gods of gods, neither are they whirled about in the rolling world's revolutions (kalpa), they do not know old age and death, nor amusement, joy and gladness, not pain nor happiness, nor love and hate; sought by the gods themselves is that high elevated station which is difficult to reach, the highest perfection which cannot be aquired by those who are governed by their passions.

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I. The Rṣi's.

Different Rṣi's are often mentioned in the MBh., sometimes in a general way as Rṣi's, ṛṣi, and Great-Rṣi's, maharṣi, and sometimes especially as Deva-Rṣi's, devarṣi (XVII,106), Brahman-Rṣi's, brahmarṣi (III,11089), and King-Rṣi's, rājarṣi (XII,634). Of the first mentioned there are said to be 7 with Vaçiṣṭha at their head (III,11855).

Sapta devarṣayas tāta
Vaçiṣṭha-pramukhās tadā, cfr. XII,12722 follow.

These must therefore be identical with the 7 Prajāpati's, cfr. supra.

Amongst the great number of Rṣi's Bhṛgu (XII,96) Vṛhaspati, the teacher of the gods (I,3341) and Nārada (I,3191) are most frequently named.

About the different practices of the different sorts of Rṣi's see XIII,6485 follow.

J. The Rudra's.

The Rudra's or the Storm-gods are said in XII,7540 to be sons of Dharma (Yama), and in XII,4498 to have Içāna (Çiva) as their protector, goptar. They are 11 (III,10667) in number, named in I,2565 thus:

Mṛgavyādhaç ca Sarpaç ca
Nirṛtiç ca mahāyaçāh
Ajāikapād-Ahirbudhnyah
Pinākī ca parantapah
Dahano 'theçvaraç câiva
Kapālī ca mahādyutih
Sthānur Bhagaç ca bhagavān
Rudrā ekādaça smṛtāh. Cfr. I,4825.

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Another list different from this is to be found in XIII,7090, cfr. Wilson, V. P. p. 121. But in XIII,984 it is said that 1100 Rudra's praised Maheçvara.

Rudra-Çiva.

In the Çiva-myth there is a remarkable duality, and it is not easy to explain wherein it has its origin.

In all likelihood the myth is a nature-myth which has arisen from the contemplation of the workings of nature with her manifold changes of character; and I am inclined to think that it must be understood as being originally an expression for, and a description of living nature in a mountainous district, with its often great contrasts between the inclement winter season, with its icy atmosphere and sparkling snow, and the balmy summer time deligtful with its rich vegetation, and its coolness in opposition to the burning heat in the valleys below.

But this does not exclude the possibility of the myth having gradually altered in character, and the reason of its alteration from roughness to smoothness may lie in the change of disposition in the Hindu's themselves, after having removed from the north-west provinces, with their severe climate, to the valley of the Ganges, and from being a people divided in clans had become a community with social-ethical institutions, and with ascetism as the principal feature of their religious life.

That however Rudra is the oldest part of the myth is clearly shewn from the name of Rudra so frequently occurring in Rigveda, while Çiva is only used as an adjective in the sense of bringing good fortune, being gracious.

Çiva is most often in the Mahābhārata called Mahā-

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deva the great god (II,1642. III,11985. VII,9623) or Devadeva, god of gods (III,11992), but he has, however, many other names concerning which see below.

He is a son of Brahmā, sprung from his forehead, lalāṭaprabhava (XII,13705, 13723); but according to III, he sprang from Viṣṇu's forehead.

He dwells on the holy Himavat.

Here on the ridge of Himavat the mighty master always sits, shining like the fire at the end of a Yuga (V,3825). On the north side of Mount Meru is a lovely Karṇikāra-wood, full of flowers from all seasons of the year; there, surrounded by divine beings, Paçupati, Umā's husband, rejoices (VI,218. XIII,6339). In XII,10212 we find him on a horn of the mountain Meru called Sāvitra, and in VII,3465 on Mount Mandara.

He has fiery red hair (harikeça, vilohita) which flames like the sun (III,12239. VII.9522. X,256).

He has four faces, caturmukha, which he acquired in the following manner: Brahmā once created a beautiful woman named Tillottamā by extracting from each pearl (or costly thing) a small portion. Then this woman came, incomparable in shape and with a radiant countenance, and walked round Mahādeva and tempted him, and on whichever side she approached him there appeared a handsome face on his person. The three faces that turn towards east, north and west, are mild like the moon, but that which turns to the south is harsh. With that which turns to the east he rules, with that which turns to the north he is joyful together with Umā, the countenance he turns to the west is mild and brings gladness to all living creatures, but

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that which turns to the south is terrible and destroys all beings (XIII,6390 follow. 6384).

He has three eyes and is therefore called trinetra, tryambaka (III,11984. XII,10357. VII,1579, 2875, 9624. Kālidāsa's Meghadūta, V,58), tryaxa (III,1513. VII,9629. VIII,4369. XII,10122), trinayana (Kālidāsa's Meghadūta V,52). They shine like three suns (XIII,846). In X,1251? it is said that Sun, Moon and Agni are his three eyes.

How Çiva came to have a third eye is related in XIII,6362: To Hara came one day under a shower of flowers the beautiful daughter of the mountain (Umā) and standing behind him, smilingly and in jest put her hands suddenly over his eyes. Straightway everything was veiled in darkness and all life seemed to be extinguished. People trembled from fright; and as the lord of all beings had shut his eyes, the world was apparently without a sun. But the darkness soon disappeared, for a third eye flamed forth like a sun on his forehead. There is another version in XII,13205.

He has a blue neck and is therefore called Nīlakaṇṭha (II,1641. XIII,843, 1154), likewise Çitikaṇṭha (X,253. Kālidāsa's Kumāra-S. II,61) and Çrīkaṇṭha (XII,13705).

There are different reasons given for his having a blue neck. Sometimes it is said that it was because he swallowed the strong poison, Halāhala, which came forth when the gods and the Asuras churned the ocean (see above), sometimes it is accounted for by Indra having thrown his thunderbolt after him (Çiva) (XIII,6397), a third version is that he was bitten by the snakes that darted out from Uçana's hair (XII,13205 follow., conf. 10680).

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He has ten arms (XIII,1154).

He is clothed in skins (II,1643. X,256), especially in tiger skins (XIII,981). He is called the white one (VII,2858), for according to XIII,844 he wears a shining white garment, and his wreaths, shoulder cord, bull and banner are all of them white (XII,10364). And he bears the moon on his head as a diadem (X,261. XIII,846).

His conveyance, vāhana. driven by Kāla (III,14543), is a white bull, vṛṣa, vṛṣabha (II,415), which Brahmā gave him both as chariot and banner (XIII,6401). It has a huge body and beautiful honey-brown eyes. Its neck is very thick. Its horns are as hard as adamant, with their sharp red points it tears up the earth (Kālidāsa's Meghad. V,52). It has broad shoulders, sleek sides and a black tail, and it is decorated with a golden girth. Its hump resembles the top of a snow mountain. On this bull Devadeva sits with Umā (XIII,831). Another account says it was the sage of the gods, Daxa, who gave the bull to Çiva XIII,3722). He is therefore called Vṛṣāṅka, i.e. he whose emblem is a bull (III,10907. XIII,339, 6360. Kālid., Kumāra-S. III,14) and Vṛṣabhadhvaja, he who has a bull on his standard (III,1634).

His favourite weapon is the dreadful spear Pāçupata, the eternal weapon, with which Maheçvara killed all the Dāityas in battle. At the end of a Yuga it destroys (saṁharate) the whole world. Mahādeva gave it to Arjuna, after he had fought with him (III.11985. VII,2838. XIII,851). It is also called Brahmaçiras (I,5306. III,1644).

His battle-axe, paraçu, has a sharp edge. He gave it to Rāma, who destroyed the Xatris with it (XIII,864).

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His bow, coloured like the rainbow, called Pināka, is a mighty serpent with seven heads, a big body, sharp and very poisonous teeth. It is always in his hand, so that he can assist the gods (XIII,849, 6396). He is called Pināk in after his bow (XIII.567, 7090).

The trident, triçūla, commonly called the fork, Çūla, with which formerly King Mandhātar and all his army were annihilated (XIII,860). is also called Vijaya (III,14551), has three sharp points. Mahādeva is named Çūlin after the fork (III,1642. Kālid., Meghad. V,34), Çūladhara (III,1513) and Çūlapāṇin or Çūlapāṇi (V,1993. III,6055).

His wife is Umā (Kālid., Kumāra-S. I,26), the younger daugther of the mountain-king Himavat (XII,12169, Rāmāy. I,37, 8). After Himavat had promised her to Mahādeva, the sage of the gods Bhrigu came and said „Give me this girl", but Himavat answered: „Chosen is the excellent Rudra". Then Bhrigu said, „Since I, who have chosen the girl, am rejected, thou shalt no longer be a bowl full of pearls". And even up to the present day the sage's word holds good (XII,13220). Umā also bears the names Parvatī, daughter of the mountain (XII,13220 foll. Kālid., Kumāra-S. I,26), Durgā the unapproachable (see below), and Gāurī, the radiant white one (X,258). After Umā Mahādeva is often called Umāpati, Umā's lord (XIII,1154. III,8836).

Mahādeva has a good friend Kuvera (II,417), and like Kuvera he is also called Lord of gold, hiraṇyapati (XII,10362), as they both rule over the rich-in-gold Himavat. The following quotation is in harmony with this

Namo hiraṇyagarbhāya
hiraṇyakavacāya ca

hiraṇyakṛtacūḍāya
hiraṇyapataye namaḥ.

ↄ: Honour to him who has gold inwardly, who has a golden mail, a golden comb, honour to the Lord of gold.

Mahādeva has many names and many shapes. But his names and qualities are most frequently mixed together, as if the principal thing was to enumerate as many as possible to increase his importance and divinity and make him the foremost of all, see for instance XIII,7496, 880, 1144. XII,10346; he is even, to be sure, sometimes made out to be Brahma himself (XIII,1043, 590, 784 follow.) In XII,10345. XIII,1148, 1296, it is said that he has 1008 names, in XIII,607, that he has a 1000 names and in different places he is said to be bahurūpa, having many shapes, thus for instance VII,9619. X,253. XII,12173. XIII,725 follow. All these names and shapes, some of which we have already mentioned and of which we in the following will speak of the most important, can however suitably be classified, as indeed the Hindu's themselves do, under two definitions or forms, which may be seen from XIII,7504–7510 (conf. VII,9599), to this effect:

Dve tanū tasya devasya
vedajñā brāhmaṇā viduḥ,
„ ghorām anyāṁ çivām anyāṁ,
te tanū bahudhā punaḥ.
Ugrā ghorā tanur yā sā
so 'gnir vidyut sa bhāskarah
çivā sāumyā ca yā tv-asya
dharmas tv-āpo 'tha candramāh.

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Ātmano 'rdhan tu tasyâgnih
somo 'rdham punar ucyate,
brahmacaryam caraty-ekā
çivā yâsya tanus tathā.
Yâsya ghoratamā mūrtir
jagat saṁharate tadā,
īçvaratvān mahatvāc ca
Maheçvara iti smṛtah.
Yan nirdahati yat tīxṇo
yad ugro yat pratāpavān
māṁsaçonitamajjādo
yat tato Rudra ucyate.
Devānāṁ sumahān yac ca
yac câsya viṣayo mahān
yac ca viçvaṁ mahat pāti
Mahādevas tatah smṛtah.
Dhūmrarūpañ ca yat tasya
Dhūrjaṭîty-ata ucyate,
sa medhayati yan nityam
sarvān vāi sarvakarmabhih.
Manuṣyāñ chivam anvicchaṁs
tasmād eva Çivah smṛtah.

This god has two shapes,
So teach the Brāhmaṇa's versed in the Veda's,
a terrible and a mild
and these shapes are again diversified.
That shape which is stern and frightful
that is fire lightning, and the sun,
but that which is mild and soft
that is dharma, water, and the moon.
Furthermore the one half of him is said to be
fire and the other half is the moon,

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likewise it is said that the one form, that which
is mild practises chastity.
Still further his most frightful apparition is the one
which draws in the world; and on account of
his sovereign might and power
he is called Maheçvara (the great Lord).
Because he burns up (the world) because he is sharp,
because he is severe, because he is flaming,
because he eats flesh, blood and marrow
" therefore he is called Rudra.
And because he is very great amongst gods
and because his domain is great
and because he is omnipotent,
therefore he is called Mahādeva (the great god).
And because he has a dark shape,
he is also called Dhūrjaṭi,
and because he always, in all his works
shows kindness to all mankind,
wishing them happiness
just therefore he is called Çiva.

To this duality must doubtless be added Çiva's being described as being half man and half woman.

a. As the severe, ugra (II,1642. X,252), the terrible, ghora (XII,10375), the appalling, vibhīṣaṇa (XII,10370) he appears mostly as Rudra, which clearly is his oldest name. Rudra probably means originally the howling one, from rud, to howl, shriek lat.: rudere. His laughter is frightful and hollow as the sound of the kettle-drum bhīmadundubhihāsa (XII,10369).

As the devastating power which sweeps away and destroys all things, he is named Hara and is identified

with sickness and death as well as with that all sweeping power which at last destroys all the universe. In XIII,1146 he is said to be sarvabhūtahara. he who sweeps away all beings, in X,249. XIII,6395, he is called Bhaganetrahara, in X,253 Daxakratuhara. His deputy is fever (XII,10259). He is disease (VII,2877), he is death (XIII,7497). He destroys all both good and bad (XII,2791). He is unborn (X,253). This world is made by him (III,1626). By him are all things created, say the sages, and he absorbs all things created at the Yuga-demolition (IX,2236). He draws in the whole world, saṁharati, at the end of a Yuga, and swallows up all things (XIII,941–43). Everything owes it origin to Mahādeva, VII,9465, but

Adbhyas stokā yānti yathā pṛthaktvaṁ
tābhiç câikyaṁ saṁxaye yānti bhūyah
evaṁ vidvān prabhavañ câpyayañ ca
matvā bhūtānāṁ tava sayujam eti VII,9467.

o: Even as from water expanses single drops arise, and these again, at the destruction of the world mix with the waters, from whence they came, thus the wise man who reflects on the appearance and disappearance of all things becomes one with thee.

As belonging to the same feature of the nature of this god we must reckon all those names which define him as the Mighty Ruler, such as

Īçāna, the Ruler, (VII,2876. VIII,436. X,252. XII,4498).

Īçvara, the Lord, (X,252).

Maheçvara, the great Lord, (V,3825. XII,10292).

Viçveçvara, Lord of all, (III,7042).

Sthānu, the Immovable, (VII,9625. X,252. XIII,843).

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Vṛṣa, the Bull, (II,1642).

and I suppose also:

Giriça, the Mountain-dweller, (VII,9524. X,950). Ḳālid. has Girīça. Lord of the Montains, see Bopp & B. R.

Paçupati, Lord over Beasts (wild ones? conf. I,1105. II,1642. III,15855. VI,219), paçūnāṁ pati (VII,2874. 8815, 9615. Kālid., Kumāra S. I,53).

As Destroyer Çiva is identified with Kāla, time (conf. supra p. 62) and is therefore described as the latter." Sa Kālas, he is Kāla (XIII,7497, 1161, 1188, 943) and of Kāla it is said: Kāla is he in whose power we all are.

Sarvasya hi prabhuh Kālo
dharmatah samadarçanah,
yāuvanasthāṁç ca bālāṁç ca
vṛddhān garbhagatān api
sarvān āviṣate mṛtyur,
evambhūtam idaṁ jagat. (XII,5718, 1175).

ɔ: Kāla is everybody's master and looks justly with the same eyes (on all) upon youths and infants on the aged and even on those who lie in the womb, Death comes to all, such is this world.

All are created and are swept away again and again by Kāla (XIII,56). Thou art the beginning of the worlds, and thou art Kāla who absorbest them (XIII,918). I am Kāla the Mighty Destroyer of the world (VI,1278). Every action is accomplished at the instigation of Kāla (XIII,67). The whole world is animated by Kāla, kālātmaka (XIII,53).

In connection with this may be mentioned the description of Çiva as the Hideous-one. He has ears like spears, çaṅkukarṇa, he is large-eared, mahā-

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karṇa, he has ears like basins, kumbhakarṇa (XII.10350). He has frightful ears and eyes, ugraçravaṇadarçana (III,10856), a misshapen mouth, vikṛtavaktra (XII,10371), a tongue like a sword, khaḍgajihva, large teeth, daṁṣṭrin, very sharp teeth (XIII,1168).

b. As the mild, the friendly, the merciful Mahādeva appears especially under the names of Çiva and Çañkara. Thus it is said of him in VII,9622:

Samedhayati yan nityaṁ
sarvārthān sarvakarmasu
çivam icchan manuṣyānām
tasmād eva Çivah smṛtah.

o: Because he always promotes all sorts of good fortune in all undertakings, since he wishes mankind happiness, just therefore he is called Çiva.

In VIII 4361 he is called: sarvabhūtaçivah Çivah, the towards all beings friendly Çiva, in XIII,889: sāumyavaktradhara, he who has a mild countenance, in XII,5793: sarvabhūtahīte ratah, he who rejoices over the happiness of all beings. In XII,5675 the following occurence is related:

A Brahman had at last been blessed with a son, but the child died shortly afterwards from convulsions, and the relations brought it to the churchyard. A vulture which had been called thither by their loud lamentations, said to them „Go home, it is of no use staying here, all must die". And the relations began to go away, at that moument a black jackal came out of his den and said:

„This child can perhaps come to life again, have you no love for it". Then the men came back. But

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the vulture said: „Why do you turn back, what is the use of your lamenting". Then the jackal and the vulture began to dispute together, and the relations did not know what to do. Then the great god Çañkara, at the instigation of his wife Umā, came, with eyes full of pitying tears and said to the men: „I am the bountiful, varada, Çañkara". And the men said: „Give our child life". And the god bestowed life for a hundred years on the child, and he also gave the vulture and the jackal something with which to satisfy their hunger.

Together with this may be mentioned those places where Mahādeva is described as being gay and fond of music, singing and dancing. In XII,10365 he is called saṁhṛṣṭa, the joyful, 10367 gītavāditracālin, acquainted with song and music, nartanaçīla, devoted to dancing and to imitating drum music with the mouth, mukhavāditravādin. And his followers are just as merry (XIII,1396).

I think it most proper to place Çiva as Brahmacārin and practiser of penances under this the gentle side of his nature. In XIII,6396 he is said to be jaṭilo brahmacārī ca lokānāṁ hitākāmyayā, one who goes with uncombed hair and practises chasity because he wishes mankind's welfare, in VII,2879 that he is muṇḍa, shaved, in VII,3464 he is called tapasāṁ yoni, the womb of penance, in XII,12331 Mahādeva is said to have undertaken heavy penances on Himavat, according to VII,2858 he is valkalājinavāsas clothed in bark and skins, in XII,12335 it is said that he stood on one foot for a 1000 years, in X,253 he is called çmaçānavāsin, he who lives at

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crematories, in XII,10370 citibhasmapriya, he who is fond of ashes from the funeral pile, and kapālahasta, he who holds a skull in his hand, XIII,6405 reads thus:

Medhānveṣī mahiṁ kṛtsnaṁ
vicarāmy-aniçaṁ sadā
na ca medhyataraṁ kiñcit
çmaçānād iha laxyate.

o: Seeking a fit offering place I wander ceaselessly over the whole earth, and there can be no better spot for that than the churchyard.

Durgā, Çiva's wife, has the same double character as her husband, and many of her qualities seem to be the same as his, so that she consequently appears as the feminine side of his nature.

According to VI,803 she is kāntāravāsinī, one who lives in trackless places, in VI,800. IV,193 she is said to be fond of strife and of the Asura Mahiṣa's blood, and according to VI,806. IV,180 she conquers Dānava's and Asura's in battle. She is called Kālī and Mahākālī, Kālī, the great Kālī, in VI,797, and in IV,195 and in VI,803 she is said to be the great (everlasting) sleep of all beings, mahānidrā dehināṁ.

On the other side she is Durgā, because she rescues from care and want:

Durgāt tārayase Durge
tat tvaṁ Durgā smṛtā janaih,
kāntāresv-avasannānāṁ
magnānāñ ca mahārṇave
dasyubhir vā niruddhānāṁ
tvaṁ gatiḥ paramā nṛṇāṁ. (IV,198.)

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ɔ: From want dost thou save, o Durgā,
therefore art thou called Durgā by man;
for those who are lost in trackless places,
for those who are wrecked in the great ocean,
for those who are distressed by bad beings
for such people art thou the best refuge;

and in Mṛcchakaṭikā ed. Stenzler p. 170 we read:

Holy Durgā! be merciful, be merciful!

Let Carudatta be saved and thereby shew thy goodness towards the race of Candāla. See Edv. Brandes' translation of the Clay Cart p. 174.

Furthermore she is said to live on Vindhya (IV,195), on Mandara (VI,796). She is a daughter of Yaçodā (IV,179), she is descended from the cow-herd Nanda's lineage (VI,799. IV,179), and is a sister to Vāsudeva (IV,180). She has four faces and four arms (IV,185), wears a diadem, shining in all colours, and her emblem is a peacock's tail (IV,190).

Çiva's Heroic Deeds.

Among Çiva's renowned deeds we mention the following:

1) First that concerning Gangā Bhāgīrathī (VI,223. XIII,1784 foll.). Gangā is India's most sacred river, and those districts through which it flows are the holiest in the world. To live near it and bathe in its waters is sufficient alone to purify from all sin and conduct to heaven,[1] hundreds of offerings are not equal

[1] The holiness of the Gangā-river is acknowledged up to this day: when in 1881 the queen of the king of Siam was burnt on the funeral pile two silver pails with water from the Gangā were put on the pile.

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in value to bathing in the Gangā. Even as snakes lose their poison at the mere sight of their enemy, the Garuḍa bird, so are you freed from all sin at the bare sight of the sacred stream. By bathing in Gangā you not only deliver yourself from sin but also help your forefathers (the Pitri's). They who were just on the point of sinking into hell on account of their heavy sins, may be saved by the waters of Gangā. When one sees the river swarming with swans and other aquatic birds, its banks beautified by delightful pastures adorned by herds of cattle, then even Heaven loses its attraction, and by living on its banks one enjoys greater happiness than in Heaven.

Meroh samudrasya ca sarvaratnaih
saṅkhyôpalānām udakasya vâpi
çakyaṁ vaktuṁ nêha Gaṅgājalānāṁ
guṇākhyānaṁ parimātuṁ tathâiva (XIII.1856).

o: One may perhaps be able to count the stones of Mount Meru, and perhaps measure the water in the ocean with all its pearls, but to measure all the virtues of Gangā's water is impossible.

Gangā was Himavat's eldest daughter. Her younger sister was named Umā. Concerning Gangā the following event is related (Rāmāyaṇa I,40–43, Bombay ed. 1888. Mahābh. III.8831).

King Sāgara in Ayodhyā had 60,000 sons. While they were searching once for a horse that had been stolen from a sacrifice of horses, they met the sage Kapila. They accused him of having stolen the missing horse, and in consequence he, in his anger, transformed them to ashes. Only by the aid of Ganga's holy waters

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could they again come to life. It was Sāgara's great-great-grandson, Bhagīratha who at last succeeded in bringing the stream Ākāça-Gañgā, Vyoma-Gañgā. (Air-Ganges, Heaven-Ganges), down from heaven. and its violence was only restrained by Çiva receiving it in the curls of his hair. This tale is often referred to in Mahābhārata, thus it is said in VI,225:

Tāṁ dhārayām āsa tadā
durdharāṁ parvatair api
çataṁ varṣasahasrāṇāṁ
çirasâiva Pināka dhṛk

ɔ: Her, who is difficult to bear even by mountains, bore after this the holder of Pināka (Çiva) on his head for a hundred thousand years, and in V,3828:

Atra Gañgām Mahādevah
patantīṁ gaganāc cyutāṁ
pratigṛhya dadāu loke
mānuṣe, brahmavittama

ɔ: Here Mahādeva received the down-pouring, from heaven sent Gañgā (Ākāça-Gañgā, Vyoma-Gañgā), and gave her to the world of man, o thou who is full of Brahmaknowledge,

and in III,8646:

Eṣā Bhāgīrathī puṇyā
devagandharvasevitā
vāteritā patākêva
virājati nabhastale
Pratāryamāṇā kūṭeṣu
yathānimmeṣu nityaçah
çilātaleṣu santrastā

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pannagendravadhūr iva
Daxiṇāṁ vāi diçaṁ sarvāṁ
plāvayantī ca mātṛvat
pūrvaṁ Çambhor jaṭābhraṣṭā
samudramahiṣī priyā.

ɔ: That holy Bhāgīrathī, who is worshipped by gods and Gandharva's shines far and wide over the heavens like a pennant fanned by the wind, it is perpetually conducted downwards over the lower mountain tops, lying like a serpent king's mistress, trembling on the rocks, she, the dear queen of the sea overflows all the southern district (nourishing it) like a mother after having first streamed from Çambhu's (Çiva's) hair. See further III,10907. XIII,1830.

2) Daxa's offer or Çiva's wrath. After Kṛta-Yuga's expiration the gods wished to institute an offering and consequently made preparations for the same in accordance with the instructions of the Veda's. Prajāpati-Daxa, a son of Pracetas (XIX,12214), undertook the sacrifice and performed it on Himavat, in that place where Gangā bursts forth from the mountains; but the gods themselves decided who should have a part of the sacrifice. Not knowing Rudra intimately, they did not give him anything. So Rudra went angrily to the place of sacrifice and took his bow with him. Instantly the mountains began to shake, the wind left off blowing, the fire would not burn, the stars glimmered in fear, the sun lost its glory and the moon its beauty, and all the air was enveloped in thick darkness. Then the gods were frightened. Çiva shot right through the sacrifice, which in the shape of a hart took flight to heaven

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together with Agni. When the sacrifice had vanished the gods lost their senses and all things were obscured. Çiva in his wrath broke Savitar's (the sun's) arms and Pūṣan's teeth, and tore Bhaga's eyes out with his bow. Then the gods and the different parts of the offering took flight, and when Çiva had driven them all away, he laughed. But when a word spoken by the immortals rent his bow-string, the gods immediately sought the bowless deity and tried to appease him. His temper softened, Mahādeva threw his anger into the sea, gave Bhaga his eyes, Savitar his arms and Pūṣan his teeth again, and order was once more restored. From that time Çiva was allowed the melted butter as his part of the sacrifice.

Thus this tale is related in its simplest form in X,786.

In close conformity with this is the story in VII,9545. A more elaborate and, apparently, later description is found in XII,10272 foll. and XIX,12212 foll. There are a number of references to the myth in different parts of the Mahābhārata, for Ex. III,1627. X,253. XIII,7468 etc., likewise in Rāmāyaṇa.

3) Kāma's Incorporeity. Kāma (from kam, to love), also called Manmatha, he who confuses the mind, Madana the intoxicating, Kandarpa the proud? (conf. Kathā-Sarit-S., Tawney's transl. vol. I, p. 155) and Anaṅga the Incorporeal, is the god of love, who according to XIX,270:

> Gandharvāpsarasānāñ câiva (read: ca)
> Kāmadevaṁ tathā prabhuṁ

is lord over Gandharva's and Apsarase's.

It is related of him that once, while Çiva was rapt

in prayer, he tried to excite his love for Pārvatī, so that he (Çiva) might beget a son who should be able to overthrow the Dāitya Tāraka, who had conquered all the world. But Çiva was offended at the interruption to his devotions, and with a single glance of his eye he turned Kāma to ashes, see Kālidāsa's Kumāra-Sambhava 3. sarga. This incident is referred to in XII between v. 6975 and 6980, where it says:

Kāmam abhivartamānam anañgatvena çamaṁ anayat ɔ: He overpowered Kāma who attacked him, by rendering him incorporeal. In I,5988 it says:

Anañgena kṛte doṣe
nêmāṁ garhitum arhasi
ɔ: If it is Anañga's fault
then you ought not to blame her.

In I,7920 it is said:

Dṛṣṭvâiva tām Arjunasya
Kandarpah samajāyata
ɔ: When Arjuna saw her, he fell in love with her.

In III,2086, it is said of Nala:

Kandarpa iva rūpeṇa
mūrtimān abhavat svayaṁ.
ɔ: In personal beauty he was Kandarpa personified; and in III,2131:

Athâ devāh pathi Nalaṁ
dadṛçur bhūtale sthitaṁ
sāxād iva sthitaṁ mūrtyā
Manmathaṁ rūpasampadā.
ɔ: Then the gods saw Nala standing on the ground in form and beauty Manmatha to the life.

4) Bhaga's eyes. Çiva is often named as the

one who killed Bhaga, and the putting out of Bhaga's eyes is particularly referred to; thus he is designated in VII,9538 Bhagaghna, in II,402 Bhaganetrahan. in X,249 Bhaganetrahara, in III,1624, 15857 Bhaganetranipātana, and in XIII,7475 it is said:

Bhagasya nayane kruddhah
prahārena vyaçātayat.

ɔ: With one blow he in his wrath destroyed Bhaga's eyes.

5) The Asura Andhaka is also often spoken of as being killed by Çiva (VII,2876, 9462. XII,10357. XIII,908).

6) The destruction of the three fortresses, Tripura, Çiva's most remarkable exploit, is connected with the war between the gods and the Asuras, in which he and his son Kārtikeya (III,14569) took an active part.

Asurāṇāṁ purāṇy-āsaṁs
trīṇi vīryavatāṁ divi:
āyasaṁ rājatañ câiva
sāuvarṇam api câparaṁ,
Nâçakat tāni Maghavā
bhettuṁ sarvāyudhair api,
atha sarve Mahārudraṁ
jagmuh çaraṇam arditāh. VII,9555. XIII,7482.

For the mighty Asura's had three fastnesses in heaven, one of iron, one of silver, and one of gold. Vidyunmālin ruled in the first, Tārakāxa in the second, Kamalāxa in the third. Even Maghavat (Indra) with all his weapons could not conquer them. Then the gods had recourse to Rudra and said: protect the three worlds and destroy the city of the Dāitya's. And Çiva agreed to

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this, burnt the three fortresses (conf. XIII,7482. VII,9555. VIII,1402, 1569) and exterminated the Dānava's.

He is therefore called Tripurāntakara (II,754, 1641), Tripurārdana (III,14521), Tripuraghna (XII,10357), Tripuraghātin (X,255).

7) The myth of the teacher of the Asuras, the great thinker Uçanas in Mahādeva's stomach, related in XII,10677, is just as fantastic and absurd as a similar story in I,3183 foll. in which it is the disciple who comes out of his teacher Uçana's stomach.

K. The Sādhya's and

L. The Siddha's

are often named in the Mahābhārata, but without any further particulars. They are doubtless a kind of perfect, siddha, blessed spirits.

According to VI,254 the Siddha's dwell mostly in the glorious, sacred Uttara-Kuru-land which is described as follows:

Daxiṇena tu Nīlasya
Meroh pārçve tathôttare
Uttarāh Kuravo rājan
punyāh Siddhanisevitāh,
Tatra vṛxā madhuphalā
nityapuṣpaphalopamāh
puṣpāṇi ca sugandhīni
rasavanti phalāni ca,
Sarvakāmaphalās tatra
kecid vṛxā janādhipa
apare xīriṇo nāma
vṛxās tatra narādhipa,

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Ye raxanti sadā xīraṁ
ṣaḍrasañ cāmṛtopamaṁ
vastrāṇi ca prasūyante
phaleṣv-ābharaṇāni ca.
Sarvā maṇimayī bhūmiḥ
sūxmakāñcanabālukā,
maṇiratnanibhaṁ ramyaṁ
vajravāidūryasannibhaṁ
Bhūbhāgaṁ dṛçyate tatra
padmarāgasamaprabhaṁ,
sarvartusukhasaṁsparçā
niṣpaṅkā ca janādhipa,
Puṣkariṇyaḥ çubhās tatra
sukhasparçā manoharāḥ,
Devalokacyutāḥ sarve
jāyante tatra mānavāḥ
Çuklābhijanasampannāḥ
sarve supriyadarçanāḥ,
mithunāni ca jāyante
striyaç cāpsarasopamāḥ,
Teṣān te xīriṇāṁ xīraṁ
pivanty-amṛtasannibhaṁ,
mithunaṁ jāyante kāle
saman tatra pravardhate
Tulyarūpaguṇopetaṁ
samaveçaṁ tathâiva ca
evam evânurūpañ ca
cakravākasamaṁ prabho,
Nirāmayāç ca te lokā
nityaṁ muditamānasāḥ
daçavarṣasahasrāṇi
daçavarsaçatāni ca

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Jīvanti te mahārāja
na cânyonyaṁ jahaty-uta.
bhāruṇḍā nāma çakunās
tīxṇatuṇḍā bhayānakāh
Tān niharantîha mṛtān
darīṣu praxipanti ca,
Uttarāh Kuravo rājan
vyākhyātās te samāsatah.

ɔ: 'On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems. All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials. All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women

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resemble Apsarās in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equal. Both possessed of equal beauty, both endued with similar virtues, and both equally dressed, both grow up in love like, O monarch, a couple of chakravākas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bhārundā, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly. (Roy.)

M. The Vālakhilya's

are very small Ṛṣi's who in XIII,4124 are said to have their origin from Kuça-grass. See further concerning them XIII,6488.

N. The Vasu's.

The word vasu comes from vas, to light, to shine, and means therefore lighting shining. In XII,10215 the Vasu's are called amitāujasas.

There are 8 Vasu's and they are sons of Prajāpati Manu (XII,7587), but according to XII,7540 they are sons of Dharmá (Yama). They are named in I,2582 as follows.

Dharo Dhruvaç ca Somaç ca
Ahaç câiva Anilo 'nalah
Pratyūsaç ca Prabhāsaç ca
Vasavo 'ṣṭāv iti smṛtāh,

and after this verse all the descendents of the Vasu's are enumerated. In XIII,7094 the same verse is found with Sāvitra instead of Aha, and in Harivaṁça 152 Āpas instead of Aha.

The Vasu's became, after being cursed by Vaçiṣṭha (I,3844), on earth the children of Gangā and King Çāntanu (I,3887), but were saved back to heaven by Gangā.

1. Agni.

Agni was the lord of the Vasu's (XII,4499. VII,159).

His most frequently occurring names are Pāvaka, Jātavedas, Hutāça, and Vāiçvanara. A number of his other names are mentioned in II,1145, and in III,14120 the names of many different kinds of fire are to be found, but in III,10662 it is said that there are (only) five (sorts) of fire, and in XIII,1005 ten sorts.

Some of these names refer to Agni as being the god of sacrifices, as f. i. Hutāça, Havyavāhna, Vahni, Pāvaka, the greater part express the different attributes to be found in fire, as Jvalana, Vibhāvasu, Citrabhānu, Bhūritejas, Çikhin, Piṅgeça, Hiraṇyakṛt, Plavaṅga, Anala.

His person is merely described by symbolic expressions as Kavi suvarṇavarṇa (XIII,7220).

He is said to be a son of Brahmā:

Brahmaṇo hi prasūto 'gnir. XIII,4168.

His wife is Svāhā (Çivā), a daughter of Daxa (V,3650, 14300. III,14514).

His son Skanda (III,14315. XII,12320) is also called Kumāra and Kārtikeya, and the reason he has been given these names, is related in XIII,4097. The myth

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concerning his origin etc. is to be found in III,14299; cfr. IX,2450. XIII,4066, 4190.

Skanda's wife was Devasenā (III,14450).

Skanda has 6 faces, he is ṣaṇmukha, (VII,3454), ṣaḍānana (Rāmāyaṇa I.37. 128), and 12 ears, eyes, hands (XII,4500) and feet, but only 1 neck and 1 stomach. He is dressed in everlasting red clothes (III,14433) and rides on a peacock (XIII,871).

His banner which was given him by Agni, flames high on his chariot, red as the fire at the destruction of the world.

His spear never misses its mark (XIII,4214), and as often as it is thrown, it returns to him again after having killed enemies by thousands (III,14613). As an instance of his immense strength is related in XII,13330 that he once when a boy in contempt for the three worlds thrust his spear into the ground, saying: if there is any stronger than I, then let him pull this spear out or at all events shake it. When the three worlds heard this challenge they trembled and said: who can loosen this lance? Then Viṣṇu took lightly hold of the lance with his left hand and moved it, and immediately all the earth shook with its mountains, forests and seas, and when the Dāitya Prahlāda, Hiraṇyakaçipu's son, tried to pull the spear up, he could not accomplish the feat, but fainted away. With his arrows Skanda split the rock Krāuñca in Himavat (III,1433). He is the commander in chief of the army, senāpati (IX,2498. XIII,4180, 4213. III,14424, 14541). He is named Pāvaki (III,1576, 14378) after his father, Pāvaka, the purifying Agni; and as Çiva's adopted son he is also called Rudrasūna (III,14428). In III,14630 31 of his names are enumerated

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very few of which characterise him as a war-god. Concerning his deeds we must mention that, in the warring of the gods against the Asura's, he killed Mahiṣa (III,14610) and Tāraka (XIII,4181), by which he re-established Surendra, the Indra of the Sura's, in the supremacy (XIII,4215).

Agni is most often accompanied by Vāyu, the wind, (I,7682. III.3896), who is called his friend (V,3812).

Āgneya astra is mentioned in VII,9406.

As the personification of fire Agni has a double character because he partly represents the sacrifical fire, partly the cosmical fire.

1. The first is clearly shown from passages where he is called Hutāça (II,1130), Hutabhuj (I,924), Devānāṁ mukha (I,927. II,1145), Devatānām pitṝnāñ ca mukha (I,920).

Tvam Agne sarvadevānāṁ
mukhaṁ, tvam asi havyavāṭ. V,483.
Vedoktena vidhānena
mayi yad dhūyate havih
devatāh pitaraç câiva
tena tṛptā bhavanti vāi,
Devatāh pitaraç câiva
bhuñjante mayi yad dhutaṁ,
devatānāṁ pitṝṇāñ ca
mukham etad ahaṁ smṛtaṁ. I,917, 920.

ɔ: Thou, o Agni, art the mouth of all the gods, thou art the one who brings the offering (to the gods); the butter that is offered in me according to the rules prescribed in the Veda's, with that are the gods and the ancestors satisfied, the gods

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and the Pitṛ's enjoy that which is offered through me, therefore I am called the mouth of the gods and the pitṛ's.

Agni upholds the sacrificial ceremonies (I,929). He purifies from all sin, therefore he is called Pāvaka (II,1146). And he is the sacrifice itself (II,1145. V,486).

2. The second clearly appears from many passages, as f. i. V,485 where it is said of Agni:

" Tvām āhur ekam Kavayas.
tvām āhur trividham punah,
tvayā tyaktam jagac cêdam
sadyo nacyed Dhutāçana (cfr. I,8355).

o: The poets say, thou art one, and again they say, thou art threefold, deserted by thee this world would at once be ruined, o Hutāçana;

then this trinity is explained in I,929 where it says:

Lokānām iha sarveṣām
tvam kartā cânta eva ca
tvam dhārayasi lokāms trīn
kriyānāñ ca pravartakah.

o: Thou art the creator of all worlds, and also the end of them, thou upholdest the three worlds, and promotest the work of offering.

Agni is the lightning in the clouds (I,8357. V,488). He hides himself in the interior of the Çamī-wood (IX,2745), and although he fears water as his natural opposite (V,490), yet he is said to have originated in the water (XII,6778) and to be the foster of water, apām garbha, yes even that he is in the water (III,14208) whilst he on the other hand is said to be

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the real cause of the existence of water (II,1150. III,14212. XII,8516), and there is laid stress upon the fact that the waters are deposited in him (V,489). The rivers are called the mothers of fire-places (III,14233). Mudikī, the dear wife of the fire Saha, lived in the water (III,14208). Saha enters the water (III,14214).

Agni is hidden in the interior of all beings (I,889, 8653. V,483) and in consequence he knows everything:

Na te 'ty-aviditaṁ kiñcit
triṣu lokeṣu Pāvaka. V,589.

and is called Jātavedas (II,1146).

The Deeds of Agni.

a. Agni helps king Nīla.

Agni had fallen in love with king Nīla's beautiful daughter who generally took care of her father's sacred fire. And Agni, desiring her for his wife, went one day in the shape of a brāhmaṇa to king Nīla and wooed the girl. After some opposition king Nīla consented and gave her to him. Then Agni favoured him and helped the king in his strife with Sahadeva. The latter's chariots, horses, elephants and himself suddenly burst into flames, and Sahadeva did not know what to do. And the same thing happened to all those princes who tried to subdue king Nīla, they were powerless against him and were all devoured by Hutāça (II,1130 foll.).

b. Agni is cursed by Bhṛgu.

Bhṛgu's wife Pulomā became pregnant. One day while Bhṛgu was absent the Rāxasa Puloma came to

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Bhṛgu's dwelling. Pulomā received him hospitably. The Rāxasa was seized with desire for Pulomā and determined to abduct her. Pulomā had formerly been betrothed to Puloma, but had since been lawfully given by her father to Bhṛgu. Now Puloma carried her off. But when Bhṛgu heard that Agni had disclosed her to the Rāxasa who by the way did not know that she was Bhṛgu's wife, then he cursed Agni (I.875). The result was that Agni withdrew from all sacrifices and would not take part in them (IX,2745) and disappeared. Then the gods became alarmed, sought zealously for him and found him at last in the Çamī-tree. Then Agni returned, the sacrifices were resumed, and all mankind, Rsi's and gods rejoiced.

2. Vāyu.

Vāyu from vā, to blow, is also called Vāta (I,5908). III,11914), Marut, Anila from an, to breathe, and Pāvana from pū, to cleanse (XII,5850), of which names the three first are doubtless originally expressions for the violent and destructive qualities of the wind, the two last for the gentle and beneficial. The names, however, seem later to have been used indiscriminately. Conf. under Çiva and Viṣṇu.

Āgacchan puruṣo Vāyur
,, mayā viṣṭambhito balāt
bhañjan drumān parvatāṁç ca
yac cânyad api kiñcana – – –
na hi Vāyor balenâsti
bhūtaṁ tulyabalaṁ kvacit,
Indro Yamo Vāiçravaṇo
Varuṇaç ca jaleçvarah.

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nâite 'pi tulyā Marutah
kim punas tvaṁ vanapate. XII,528.

ɔ: When the doughty Vāyu came I stopped him with might, although he easily breaks trees and splits mountains and anything else of the kind, for there is not anywhere any other being that can be compared with Vāyu in strength, Indra Yama Vāiçravaṇa and Varuṇa, the Lord of the waters, even these are not equal to Marut (in power) much less thou o tree.

Tato 'nalasukho Vāyus
pravavāu devaveçmasu
Iṣṭagandhah sukhasparçah
sarvendriyasukhāvahah. XII,8418.

ɔ: Then Anala's friend Vāyu, full of a delightful fragrance and pleasant to the touch, blew through the dwellings of the gods, filling all senses with pleasure.

Vāyu is often spoken of as a friend of Agni. Conf. above.

3. Soma.

Soma is one of the most frequently occurring names in the MBh. for the Moon (I,2582. III,1745. IX,2011. XIII,7241). More rarely it is named Candramas (XII,4499), Candra, the luminous (IX,221), Çaçin having a hare (as emblem) III,2187, Indu (I,2577) and Jayantu (XIII,7092).

The Moon was made the ruler over the naxatra's XII,4499.

Soma's father was Atrī (XIII,7243), cfr. under Varuṇa.

He was married to 27 daughters of Daxa prajāpati

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(I.2580. XII.7541). The story of this marriage is found in a more elaborate form in IX,2013 follow. I give the shorter tale in Vol. III p. 833, which runs as follows:

Daxasya yā vāi duhitarah ṣaṣṭir āsan, tābhyah Kaçyapāya trayodaça prādāt daça Dharmāya daça Manave saptaviṁçatim Indave, tāsu tulyāsu Naxatrākhyāṁ gatāsu Somo Rohiṇyām abhyadhikaṁ prītimān abhūt tatas tāh çiṣṭāh patnya īrṣāvatyah pituh samīpañ gatvā imam artham çaçaṁsuh: Bhagavann asmāsu tulyaprabhavāsu Somo Rohiṇīṁ pratyadhikaṁ bhajatīti. So 'bravīd: yaxmâinam āviçyata iti Daxaçāpāt Somaṁ rājānaṁ yaxmā viveça, sa yaxmaṇâviṣṭo Daxam agamat. Daxaç câinam abravīt: na samaṁ vartayasîti; tatrarṣayah Somam abruvan: xīyase yaxmanā paçcimasyāṁ diçi samudre Hiraṇyasarastīrthaṁ, tatra gatvā ātmānam abhiṣecasvêti; athâgacchat. Somas tatra Hiraṇyasarastīrthaṁ gatvā câtmanah secanam akarōt snātvā câtmānaṁ pāpmano mocayām āsa, tatra câvabhāsitas tīrthe yadā Somas tadā prabhṛti ca tīrthaṁ tat Prabhāsam iti nāmnā khyātaṁ babhūva, tacchāpād adyâpi Somah amāvāsyāntarāsthah pāurṇamāsīmātre 'dhiṣṭhitah meghalekhāpraticchannaṁ vapur darçayati meghasadṛçaṁ varṇam agamat tad asya çaçalaxma vimalam abhavat.

o: Daxa's daughters were 60 in number, of these he gave 13 to Kaçyapa, 10 to Dharma (Yama), 10 to Manu, 27 to Indu, amongst these who were all equally gifted, and were known as naxatra's, Soma felt a passionate love for Rohiṇī alone, therefore the others were envious and went to their father and said: o most reverend one, although we are all equal in descent still Soma seeks Rohiṇī's society most, Daxa said: sickness shall seize him, thereupon king Soma

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was seized with illness on account of Daxa's curse; overcome by disease he went to Daxa, and Daxa said to him: thou dost not treat thy wives equally well, thou art not just (towards thy wives). The sages said to Soma: thou art wasted by sickness, in the western district, by the sea, there is a bathing place called Hiraṇya-saras, go there and bathe. Thereupon Soma journeyed there and having arrived at Hiraṇya-tīrtha he bathed there and having bathed he freed himself from sin, and as Soma beamed there in the bath darting rays of light, then the bathing place became afterwards renowned under the name of Prabhāsa. On account of the curse Soma is up to the present day hidden in the night until the first qnarter, but when the moon is at its full, it shows a body that is covered by a line of clouds, it has then a mark which clearly resembles a hare.

A myth related to the story of Soma tells how Rāhu tried to swallow both sun and moon. See above.

In XIII,6751 Rohiṇī is called Çaçin's pious wife.

Soma's daughter Bhadrā was married to Utathya. but was stolen by Varuṇa (XIII.7241), see above.

His daughter Jyotsnākālī was married to Puṣkara, Varuṇa's handsome and intellectual son (V,3533).

In V,3804 it is said about the moon:

Atra pītvā samastān vāi
Varuṇasya rasāṁs tu ṣaṭ
jāyate taruṇaḥ Somaḥ
çukraṣyâdâu tamisrahā.

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o: Here having drunk all Varuṇas six juices the infant Soma is born who kills darkness in the beginning of the light (half-moon).

O. Vidyādhara's.

The Vidyādhara's are aërial spirits who live on the top of the mountain Krāuñca in Himavat (IX,2706).

When warriors fight with one another the Vidyādhara's are said to send a rain of flowers down on them (VII,5746).

Their chief is Cakradharman (II,408).

III. YAXA'S.

The word yaxa is probably only a differentiated form of raxas as Yaxa's and Rāxasa's are very often mentioned together, see I,66, 7658, 2542. VI,1227, 1430 follow, and as the Yaxa's are said to have seceded from the Rāxasa's with Kuvera at their head, see below. Kuvera was a brother of Rāvaṇa, the prince of the Rāxasa's.

The Yaxa's are generally identified with the Guhyaka's (V,7480. VI,549. XII,10216), yet these are sometimes mentioned apart from the Yaxa's (I,35).

The origin of the Yaxa's is stated in very different ways.

The function of the Yaxa's is to protect their prince Kuvera, Dhaneçvara, the God of riches:

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Yaxottamā Yaxapatiṁ Dhaneçaṁ
raxanti vāi prāsagadāsihastāh 'Hariv. 13132.

ɔ: The foremost Yaxa's protect the Yaxa-prince, the Lord of riches, armed with javelins, clubs and swords,

and to guard his fortress and his garden, see below. and compare the beginning of Kālidāsa's Meghadūta.

Kuvera, the Good of Riches.

His Lineage.

Kuvera belongs originally to the Asura's, his father was the Brahman sage and muni Viçravas, and his mother's name was Ilavilā. His three half-brothers were Rāvaṇa, the Raxas'es mighty king of Ceylon, Kumbhakarṇa and Vibhīṣana, and his half-sister Çūrpanakhā. who are all sons and daughters of Kāikasī (Rām. VII,9, 28—35, in another form in M. III,15889). Kāikasī was a daughter of the Rāxasa Sumāli, who lived in Pātāla when Kuvera reigned in Laṅkā. Kuvera's wife was named Riddhi (M. XIII,6750) and his son Nalakūvara (M. II,400. III,15886. IX,2757).

His Names.

Kuvera is doubtless = kuvīra and means therefore the same as kinnara and kimpuruṣa and kupuruṣa = what a (wretched or hideous) man! He is described as being with three legs and only eight teeth (Wilson's Dict.). Others define the word as a possessive compound with the definition: he who has a hideous body, as, vera, it is opined, means body. Upon this we have however only later lexicographers' authority, but nö examples from literature.

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In the Mahābhārata and Rāmāyaṇa the following names are used for Kuvera: as a son of Viçravas he is named Vāiçravaṇa (M. III,11653. II,384. R. IV.43. 23). After his mother, Ilavilā he is called Āilaṿila (M. V,3840), after his principal city Alakādhipa. Alaka's ruler (M. IX,583), after his subjects: Kinnareçvara, Guhyādhipa (M. III,11834), Yaxarāj (R. IV,13, 23). Yaxādhipa (Nala 13. 23), Yaxarājan (M. IX,2755). Rāxaseçvara (M. III,15890), Rāxasādhipati (M. II,110. III,11705), Yaxaraxodhipati (M. X.10666) o: Lord over Kinnaras, Guhyakas, Yaxas, Raxas. As a mighty king he is titled Rājarāja (M. III,11358. Meghadūta 7), king of kings. As the god of riches he is called Dhanada (M. V,3831. XII,10666. R. VI,11, 25), Dhanapati (M. XIII.1067. III,11768. Meghadūta 7), Dhanādhipa, Dhanādhipati (M. III,11766, 11768), Dhanādhyaxa (R. VII,11, 7), Dhaneçvara, dhanānām īçvara (M. III,1672, 11409. XII.2819, 7552. XIII,1059. R. VII.11, 49), Nidhipa (M. XII,7552), Vittapāla (R. VII,11, 26), Vitteça (R. VII,11, 27), and it is said that his body is made of gold (M. III,1678).

Kuvera is driven from Ceylon.

That king of kings, borne on men's shoulders (M. III,15902) and honoured by all gods (R. III,48, 21) reigned first in Laṅkā, but his brother Rāvaṇa with the ten heads (daçānana R. VII,11, 27, daçagrīva M. III,15920), excited by his grandfather Sumāli picked a quarrel with him saying: „This lovely city belonged once to the Rāxasa's with Sumāli at their head, give it therefore back again". And he conquered him in the battle, drove him out of Laṅkā and even deprived him of the chariot

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Pushpaka which Brahmā had given him (M. III,15886 foll.). Followed by Gandharva's, Yaxa's, (some)[1] Rāxasa's and Kimpuruṣa's and accompanied by his pious (dharmātman III,15923, dharmiṣṭha 11411) brother Vibhīṣaṇa. who as a reward for his fidelity was made Commander-in-Chief of the Rāxasa and Yaxa armies (M. III,15925, conf. III, p. 838?), Kuvera journeyed by the advice of his father. with wife, son and servant, with his chariots and his goods and chattels to Himālaya, to the balmy and beautiful mountain Gandhamādana and to Kāilāsa with the river Mandākinī, the most lovely of all streams, covered with fragrant golden lotuses, which shine like the sun. While Kuvera took up his abode in Himavat. Rāvaṇa marched with his cannibal Rāxasa's into the empty city of Laṅkā (R. VII,11, 47), from where he afterwards attacked both Deva's and Dāitya's seized their treasures, and because he caused loud wailing and lamentation (rāvayām āsa) he was called Rāvaṇa M. III,15924).

Himālaya.

The Himavat mountains hold the highest place amongst all the mountains in the world (M. XIII,1407), they are praised as being divine, holy and loved by the gods (M. III,1495) and they are protected by Rāxasa's and Piçāca's (M. VIII,2104). From them the ascent is made, through the air, up to Svarga-heaven with the Nandana forest, the home of the inhabitants of heaven, the Deva's. The high Kuvera enjoys a fourth

[1] I have added »some« before Rāxasa's because I assume that the Rāxasa's have formed two parties, viz: one that sided with Rāvaṇa and one that kept to his banished brother. Conf. also III,14548.

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part of Meru's treasures and he gives a sixteenth part to mankind.

South of Mount Nīla and on the north side of Meru (M. VI,254) lies the holy northerly Kuru-land where the Siddhas dwell. The trees there are always in flowers and always bear fruit, and the flowers exhale a delicious odour and the fruits are luscious, and anybody can pluck as many flowers as he likes. Some of the trees give milk continuouly, with six sorts of juice equal to Amrita, and others give raiment, and the fruit serves as ornaments. The lotus ponds are lovely, and the soil is strewed with fine gold sand and gleams with diamonds and other precious stones, the joys of all seasons rule here, and all those people who have fallen down from (ɔ: have lived their time out in) the world of the gods, are re-born here. Cfr. supra p. 167.

Kuvera's land.

Among Himālaya's many great and small mountains Kuvera chose Kāilāsa (also called Hemakūṭa) (M. III,12310. VI,229, 236, 246. V,3840) and Gandhamadana (III,11600) as his favourite dwelling place. Gandhamādana darkens like a cloud in the sky. It is inhabited by hosts of Yaxa's, Gandharva's, Sura's and Brahma sages (M. III,11089), and with clouds on its sides it seems to dance with outspread wings (M. III,11091). The mountain has forests with different kinds of flowers. rivers and lakes with fresh golden lotuses, and with a swarm of swans, Kāraṇḍavas and Cakravākas in the lotus-filled river it resembles a wreath on the mountain's temples. Herds of wild elephants, timid antelopes

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with grass in their mouths, buffalos, bears and leopards graze there (M. III,11337. V,2470). On Gandhamādana's summits Kuvera, the lord of Guhyakas' wanders at peace together with the Rāxasa's and surrounded by hosts of Apsaras'es (M. VI,239). The Guhya's protect the mountain (M. VIII,2108). The whitish-yellow (R. IV,43, 20) Kāilāsa is 6 yojana's high (M. III,40830), and a gigantic jujube tree is found there. It is likewise covered with lovely woods, rivers, lakes and caves (M. III,12313).

Here Kuvera was installed by Brahmā himself (M. V,3830) in dominion over all riches (M. IX,2753 XII,4496) and over Rāxasa's, Yaxa's and Gandharva's, and he rejoiced greatly (M. XII,1528).

At the entrance to Kāilāsa there is a golden gate (M. XIII,1413).

Kuvera's great forest, mahadvana, is called Nandana (M. II, Vāyupurāṇa p. 358). His grove (udyāna, vana) is called Caitraratha (V,3831. R. VI,111, 31. M. III,11287. I,2376, 3282).

His river is the beautiful Mandākinī (M. XIII,1412, 1443, 4860. R. III,5, 36. VII,11, 41), the first of rivers whose waters are decked with golden lotuses, that resemble the sun.

His lotus-lake, Nalinī or Jāmbūnada-saras, the golden lake (M. V,3843) is called Alakā (M. II,390). It is full of divine, fragrant, golden Sāugandhikā lotuses and all sorts of aquatic birds, surrounded by lovely woods with thick trees and climbing plants. Its water is clear and cool, and has an ambrosial taste. It is guarded by Rāxasa's named Krodhavaça's with their king Maṇibhadra at their head (M. III,11451, 10826. XIII,1413. R. IV,43, 22. Nala 12 v. 130).

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A bathing place is named after him (Kuvera) and is called tīrtha Kāuvera (M. IX,2752).

His city. pura, āvāsa, ālaya, sadana, is called Alakā (Megh. v. 7) and himself after it Alakā's prince Alakādhipa (M. IX,583).. It is embellished with golden houses, crystal palaces and entirely surrounded by a golden wall with doors and gates. Rows of flags and banners flutter in the wind. and dancing jesting women are seen everywhere (M. III,11697, 11753–51).

His palace, bhavana, which is built by Viçvakarman, shines like the white-yellow cloud and is edged with gold (R. IV, 43, 21. M. III,11352).

His assembly-hall. sabhā, which is built by himself on the strength of his great sacrificial power is 100 yojana's in length and 70 in breadth. It is as bright as the peaks of Kāilāsa, and its white sheen eclipses even the splendour of the moon. Borne by Guhyaka's it seems to float in the air. The heavenly palace is resplendent with lofty halls of gold. It glitters with coloured pearls, and is delightful with its divine fragrance. On a throne, which shines like the sun. sits in this hall the high Vāiçravaṇa in a dress with coloured ornaments, and with shining earrings. The throne and the throne footstool are covered with divine carpets. A cool refreshing breeze, which rushes through a forest of high Mandāra trees, and brings with it a delightful odour from clusters of Sāugandhika lotuses in Lake Alakā and from the Nandana forest, refreshes him, and innumerable hosts of Apsaras'es and Gandharva's worship the giver of riches and serve him with dance and song. There the Guhyaka's, Yaxa's, Rāxasa's, Piçāca's

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Vidyādhara's gather, and all mountains and hills, impersonated, with Meru at their head, and Sañkha and Padma, the greatest of all eminent treasures. Here Laxmī with Çiva and Umā come and many others (M. II,383).

His chariot, vāhana, vimāna, which was built by Viçvakarman, is ornamented with painted edges and goes wherever one wishes, it is called Pushpaka (M. III,14546). It was given him by Brahmā together with the sway of all riches, divinity and immortality, suratva, amaratva, sovereignty as the world's guardian, lokapālatva, friendship with Rudra and a son Nalakūvara (M. III,15886, 11775. IX,2756. R. III,48, 6). When Rāvaṇa took away his chariot (see above) Kuvera cursed him using these words: „It shall not bear thee, but it shall bear him who shall overthrow thee in the strife, and thou shalt soon die because thou hast scoffed at me, thine elder brother" (M. III,15622).

His favourite weapon, asta priya, is Antardhāna, a strong, sharp, shining weapon which lays the enemy low or forces him to take flight. With it Çañkara destroyed of yore Tripura and crushed the mighty Asura's (M. III,1702).

His favourite drink is honey, madhu, he has a jar full of it standing on the mountain Gandhamādana in an inaccessible chasm. It is guarded by poisonous serpents. If a mortal partook of it he would gain immortality, a blind man would recover his sight and an old man would be rejuvenated (M. V,2474).

Kuvera forms, it appears, an intermediate link between the cannibal Rāxasa's and the Surian

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Deva's. He leaves the Troll's in Ceylon and goes to the gods on Himālaya and associates with them. He even becomes Çiva's friend. It is clear that among the Deva's Rudra is the one most closely united to him. As a proof of his admission to the celestial regions we may refer to his being called a Deva in the Rāmāyaṇa VII,11, 30, and in Manu V,96 he is named amongst the Lokapāla's (Guardians of the world).

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APPENDIX TO KUVERA.

India has long been looked upon as the cradle of fairy tales and legends, and such is indeed the case, for beside numbers of short folk-stories such as Vetāla-pañcaviṁçati, 25 Tales by a Ghost, Çuka-saptati, 70 Tales by a Parrot, Siṁhāsana-dvātriṁçat, 32 Tales by the Images on Vikramāditya's Throne, and beside those found spread throughout the Mahābhārata and Rāmāyaṇa and in fact in all the Indian literature with its commentaries, we have the following important collections of fables, fairy stories and tales; The Jātaka-book concerning the Transmigration of souls, from about 477 B. C., published by V. Fausbøll in 7 vols. 1877—97[1]; the Pañcatantra-book in 5 chap., by Viṣṇuçarman, from about 530 A. D. published first by Kosegarten 1848 since by Kielhorn and Bühler 1868—81. 2 ed. 1882[2]; Hitopadeça, the Beneficial Instruction, published by Carey 1804, by Schlegel and Lassen 1829—31, by P. Peterson 1887[3]; Kathāsaritsāgara, the Lake of

[1] Of an English transl. by E. Cowell 4 vols. have appeared 1895—1901. [2] Transl. into German by Benfey 1—2 vols. 1859. by Fritze 1884, into French by Lancereau 1871, into Danish in extracts by Harald Rasmussen 1893. [3] Transl. into English by Wilkens 1787 into German by Max Müller 1844, Schönberg 1884, Fritze 1888, into French by Lancerau 1855.

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Legend Streams by Somadeva, from about 1063, published by Brockhaus, 1839—66, and by Durgāprasāda 1889[1]; Kshemendra's Avadāna Kalpalatā, 1—2 vols. 1888—97. H. Jacobi, Erzählungen in Māhārāshtrī, 1886. Kathā Kosha a Treasury of Tales, transl. by Tawney, 1895. (Or. Transl. Fund). Die Āvaśyaka-Erzählungen. Herausgeg. von E. Leumann 1897. (In Abhdl. für die Kunde des Morgenlandes. Bd. 10).

To these must be added from more modern times: Frere, Old Deccan Days; or Hindu Fairy Legends. 1868; Stokes, Indian Fairy Tales; Lal Behari Day, Folk-Tales of Bengal, 1883; Steel and Temple, Wide awake Stories. Bombay 1884. Temple, The Legends of the Panjāb, 1—2 vols. 1884—85; Knowles, Folk-Tales of Kashmir, 1888; Swynnerton, Indian Night's Entertainment, or Folk-Tales from the Upper Indus. London 1892; and from the latest date many stories communicated in the periodical: The Indian Antiquary.

It can be proved that some of the old Indian tales have simply wandered through literature from east to west, to Persians, Hebrews, Arabians, Syrians, Greeks, Turks and into European Folk-literature of the middle ages, others have probably been transmitted and spread from land to land all over the world by word of mouth. But in all cases the greater part of the Folk-Tales, both on the whole and in many separate characteristics, point back to India as the land of their birth, and it is Theodor Benfey's great merit that he has proved this, in his thorough researches, in the introduction to

[1] Transl. into English by Tawney, 1—2 vols., 1880—84.

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his translation of Pañcatantra. And when the old Greek authors. Herodot, Ktesias. Strabo and Ælian speak of gold digging ants, of griffins, og pigmies, of one-legged men, of others with dog's heads and the like, it is evident that these tales are only a reflection of the imaginative mind of India.

Some of the principal elements in the fables are gold, silver and precious stones. Who has not heard of Jason with the golden fleece, of Fafnir, who guards the gold on Gnita Heath, of the Asa's who throw golden dice on the plain of Ida, of Sif's golden hair. of the boar Goldbristle, of Goldmane, the golden ring Draupnir etc.: and who has not read Asbjørnsen's and Moe's fairy tales Kari Træstak; East of the Sun and West of the Moon. The Maiden on the Glass Mountain, The three Sisters, who are taken into the mountain and similar goblin stories from all countries, in which precious metals play an important part.

In India we read of serpents (nāga, sarpa) in ant-hills full of gold (Pañcatantra III,5, 10), of golden haṁsa's (Pañcat. III,6; Jātaka Nr. 136), of the Nāga who makes a present of jewels to the king who saved its life (Jātaka Nr. 386), of the princess who will only marry one who has seen the golden city (Kathā-Sarit-Sāgara V,24), of the golden lotuses (Kathā-S.-S. V,25), of Çiva's garden of golden trees with branches of jewels and flowers with clusters of pearls (K.-S.-S. IX,52) and so forth.

How does it happen that precious metals and minerals play so important a part in India's tales (and therefore also in those originating from there). The

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simple reason is because India has always been richly endowed with the same.

An early proof of this fact we gather from the records of the ancient Greeks. Thus Megasthenes relates that whilst the land on its surface bears all kinds of cultivated fruits, it has underneath numerous veins of all sorts of metals, for it is in possession of much gold and silver, and not a little copper and iron, yes, even tin and other metals which are used in the manufacture of useful articles and ornaments, as well as implements of war. ...He furthermore says that Taprobane (Ceylon) produces more gold and more large pearls than the continent of India, and people's raiment is interwoven with gold and ornamented with gems. He further relates about gold digging ants amongst the Dards[1] and says that the rivers carry gold dust[2], and that part of it is given in tribute to the king.

Another proof is the numbers of mines still being worked in India. According to Constable's Hand Atlas of India there are about 59 gold mines, 14 silver mines, 34 diamond mines, beside 105 iron-, 55 copper- and 21 lead mines.[3]

[1] See Schiern's treatise on the gold digging ants, 1873. [2] Conf. Gertz's transl. of Lucian p. 158: An Indian ant, of those who dig gold. Mikyllos: And to think that I, ass that I was, should have hesitated in my former life to provide myself with only a trifling portion of gold dust, to bring with me into the present! [3] Temple, India p. 303: India is one of the oldest gold-producing countries in the world. — Marshman says in his History of India I p. 10. that when Darius had conquered India, this land yielded $^1/_3$ of his income and that the tribute was paid in gold, while the tribute from the rest of the state was only paid in silver. — Friedländer says in his Sittengeschichte III p. 50: Cleve who wandered about in the vaults of Murshadabad amongst heaps of Gold and jewels

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The great conquerors whose desire it was to reach India, also give evidence of this. We must first mention the traditions concerning Dionysus and Hercules, then the invasions of Cyrus, Darius, Alexander, the Çakas (Scythians), Mahmud of Ghasna, the Mongol Tamerlan, (even Napoleon's thoughts have been busy with India) until at last, of European Mercantile Companies, the English in 1757 gained the mastery and after the mutiny in 1857 proclaimed Queen Victoria „Empress of India". The country is now governed by a Viceroy.

Considering these things can we wonder that we in India find a God of Riches, a god for those riches that grow in the mountain and not those that grow in the fields?

— — still his purchase of diamonds came in Madras alone to 25,000 £, and a box with jewellery belonging to his wife was valued at 200,000 £.

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